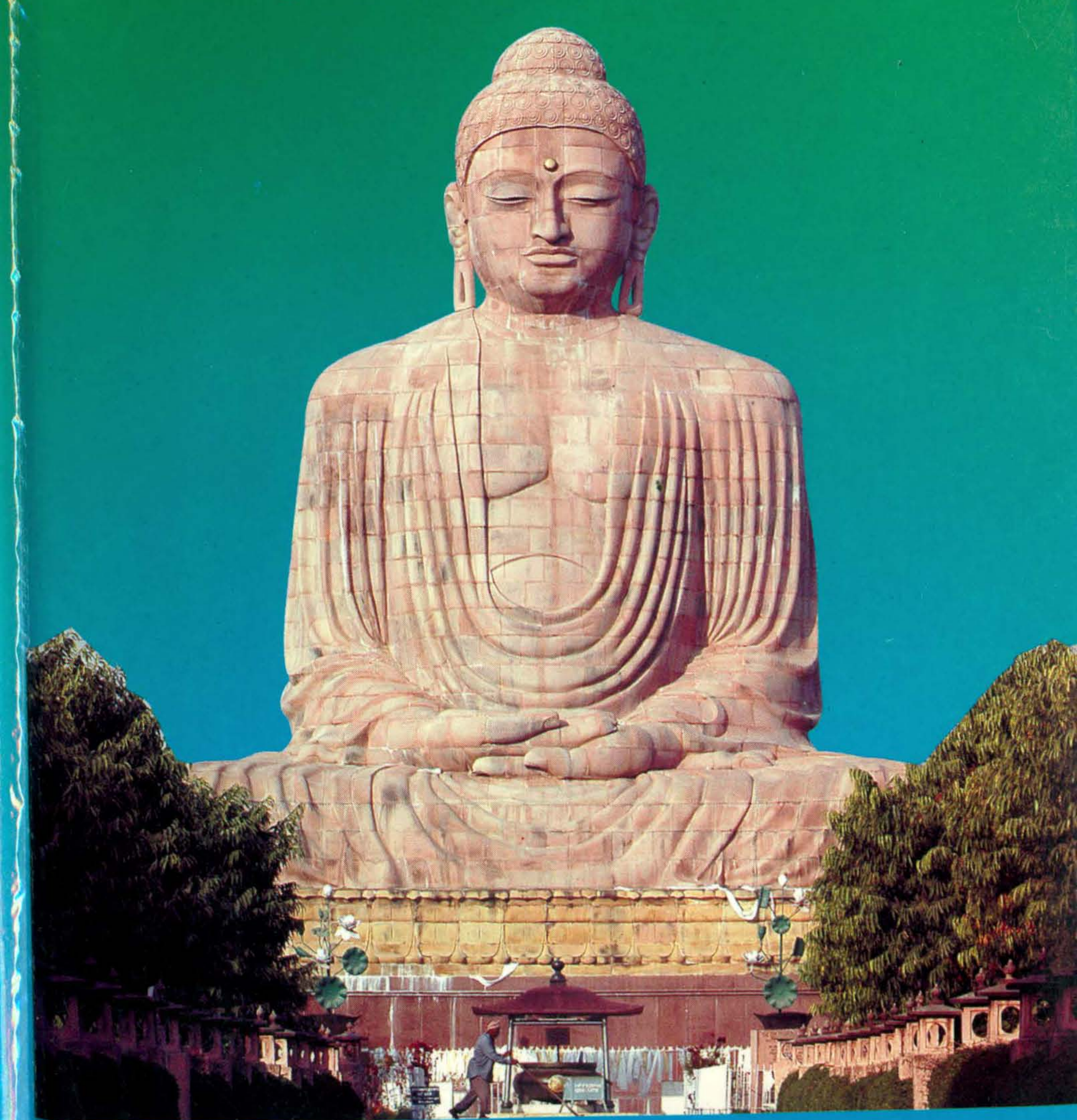
Buddhist Psychology



Amal K. Barua

TO

DALU

My younger brother whose inspiration makes this work possible

Buddhist Psychology

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NORTHERN BOOK CENTRE
New Delhi

Published by
Northern Book Centre
4221/1, Ansari Road, Daryaganj, New Delhi-110 002
Phones : 23264519, 23271626, 23280295
Fax : 011-23252651
E-mail : nbcndbol.net.in, books.nbcgmail.com

© 2010, Northern Book Centre, New Delhi

Price : Rs. 450.00

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The book can only be exported by the publisher.

Publisher's Cataloging-in-Publication Data
Barua, Amal K.
Buddhist Psychology/Amal K. Barua. – 1st ed.
p. cm.
includes bibliographical references and index
ISBN 13: 978-81-7211-282-0
ISBN 10: 81-7211-282-3
1. Buddhist 2. Psychology 3. Religion and Psychology
296.33-dc22

Lasertypset and Printed at Paragon Enterprises, Ansari Road, New Delhi 110 002

Preface

Preface to the Second Edition

The first edition of the Book entitled *Mind and Mental Factors in Buddhist Psychology* was published in the year 1990. Book like Psychology generally gets limited number of reader. Apart from Psychology in general Buddhist Psychology attracts many a reader for the reason that it not only quench the thirst for psychology itself rather the subject provides readers with detailed information of ethics too which is said to be the kernel point of Buddhist Psychology. Hence, the readers get double benefit from the book mentioned. I am proud to mention that my most intimate associate Dr. Sukomal Chaudhury Ex-Principal of Govt. Sanskrit College, Calcutta extended his helping hand in respect of through correction of the book under discussion. He exert his utmost to arrange diacritical marks of the Pali terms used.

I am thankful to him for the service rendered to me.

Lastly, I lay my gratitude on my better-half Smt. Pratima Barua for her all-round help during final task of the work.

Amal Barua

Calcutta
5.8.2009

Preface to the First Edition

The Teachings of Gotama, the Buddha is purely based on the psycho-ethical analysis of the human mind. Almost all the utterances of the master deal with the critical analysis of Mind and its different

factors and the remaining ones are concerned with nothing but the ethical aspects of the human life. Hence, the Buddhist Psychology is intrinsically mingled with ethics. Two important terms *psychology* and *ethics* in our discussions have been used. Psychology deals with mind and mental phenomena, while ethics deals with human conduct as a whole. In fact, psychology and ethics both play a very important role in Buddhism.

From this point of view let us see how these two terms have been used in Buddhist Psychology. In many instances it is found that some terms which are mainly used in psychology find occasion to express ethical sense and *vice versa*. As for example, the term 'consciousness' is a psychological term but the term 'moral' is an ethical one; these two terms together form a new one which we generally find in Buddhist Psychology as 'Moral Consciousness'.

It is to be noted that, in Buddhism the term 'ethics' has been used in broader sense. Generally, by ethics we mean conduct, but in Buddhism it is used to mean the conduct performed by body and mind both; and in this sense it has wider connotation. In fact, without the proper apprehension of ethics Buddhist Psychology is hard to understand and without proper understanding of Psychology ethics will remain unintelligible. Ethics and Psychology depend one on the other.

The terms used in Buddhist Psychology may be, of two types namely, Psychological and non-psychological. Psychological terms are borrowed from the science of psychology as for example, 'Volitional Consciousness' i.e., consciousness and volition both are psychological terms. On the other hand, non-psychological terms are borrowed from non-psychological subjects as for example, 'Moral Consciousness'. Here the term 'Moral' is an ethical term but we use it to express a mental attitude or mental state. Many of the terms have been used in our discussions, are non-psychological terms in this sense. The 'Transcendental Consciousness' is also a non-psychological term, it is so because the term *transcendental* has been borrowed from metaphysics.

In this connection it may be noted that, the Pali terms which are specially used in Buddhist Psychology have their unique meaning. What Pali word can express words from other languages used for them cannot.

By way of reference we have mentioned in our discussion the Brahminical and the Western views of Mind. Sometimes we have

endeavoured to make a comparative study on the subject. But our discussions are mainly based on Early Buddhist literature. Here again, by Buddhist literature we mean the Pali texts—both cannonical and non-cannonical.

On Buddhist Psychology there are several books written by many erudite scholars. The books like *A Manual of Buddhist Psychological Ethics* by C.A.F. Rhys Davids; *The Psychological Attitude of Early Buddhist Philosophy* by Anagarika B. Govinda; *Buddhist Philosophy in India and Ceylon* by A.B. Keith; *A Manual of Abhidhamma* by Mahathera Narada; *Compendium of Philosophy* (English translation of *Abhidhammatha Saṅgaha*) by S.Z. Aung; *An Expositor* (English translation of Aṭṭhasālini) by Pe Maung Tin; *Early Buddhist Philosophy* by Junijir Takakusa and so on but all these books have been dealing with Buddhist Psychology in general. In other words we may say that these books are the books mainly concerned with the general survey of Buddhist Psychology. These books are very much helpful no doubt.

In spite, we have taken the same subject for our study for the reason that no book in the field of Buddhist Psychology have exclusively been dealt with Mind and Mental Factors. Our particular study will be confined to the elaborate and critical analysis of Mind and Mental Factors in Buddhist Psychology.

Mind and Mental Factors which necessarily come into being in combination with mental factors as a whole is the golden key to the splendid edifice of the philosophy of Buddha and with this end in view, we have endeavoured to study Mind from all its possible aspects.

In this connection we have tried to supply some new interpretations of few Buddhist Psychological terms and used new words like Rapt-attention for *ekaggatā*, non-volition for *asaṅkhārika*, mental-activity for *manasikāra*, ultimate mind for *phala-citta*, good for *sobhana*, calmness for *passaddhi* and the like.

Further, in the Buddhist Psychology Mind is considered to be a single entity but it appears in different modes in different types of the realm of experience; hence, we have used the word *appreances of mind* or the *types of* Mind in every case of the function of Mind. The most important feature of this book is that we have tried to reveal herein the fact that the Buddhist Psychology should be discussed by psychological terms only; because, above all the subject is psychology—the study of Mind. Any term cannot be

psychological term and at the same time it cannot have both psychological meaning and import. So as far as practicable we have used either psychological or ethical terms in our discussion; because, the study of Mind in Buddhism is the meeting point between psychology on the one hand and ethics on the other.

Regarding the explanation and also interpretation of Buddhist Psychological terms D. Fiedman observed that, ''the correct interpretation of the intricate terminology presents many difficulties. In many cases, the same terms have different cannotations or altogether different meanings within diferent contexts...''[1] Moreover, to give adequate meaningful understanding and rendering of the different texts, even a through grounding in the modern philosophical analysis is nowadays an indispensable prerequisite.[2] The present work seeks to re-evaluate and re-interpret and re-examine some fundamental concepts of the Buddhist Psychology in order to shade new light on them.

As the student of philosophy at the post-graduate class, I was first struck by the noble ideas and thoughts of Buddha, especially the epistemological splendour and psychological grandeur of His philosophy. After the completion of M.A. in philosophy I submitted myself to Pali and Buddhism and present work is the outcome of my hard toil for a number of years.

I am grateful to Dr Dipak Kumar Barua, M.A., P.R.S., Dip. in Lib., Ph.D., Professor and Head of the Department of Pali, University of Calcutta without whose immense help and guidance I could never complete this work.

I would express my gratitude to Shri Kashmiri Singh, Director, Indian Council of Social Science Research, New Delhi for his philanthrophic attitude towards the sanction of grant for the publication of this study. My gratitude is also due to Professor J.B. Sinha, A.N. Sinha Institute of Social Studies, Patna for his patiently reading of the work and his recommendation for financial assistance for its publication.

My wife Smt. Pratima Barua in spite of her sundry family obligations took pains to prepare manuscript for the press. I am indebted to her. I am also indebted to my friend Dr S. Sasanananda, M.A., Ph.D. Lecturer, Pali and Buddhist Philosophy, Nava Nalanda Mahavihara, Nalanda, Patna for his help in the completion of the study.

I also appreciate the zeal that has been shown to me by Sri Dipak Barua, Smt. Susmita Barua and their son Tuhin Barua during the work when it was in progress.

Lastly, I owe my debt to Northern Book Centre, New Delhi for their kind cooperation and unprecedented help in publishing and printing the book.

Amal Kanti Barua

Calcutta-700 068
Buddha Purnima, 1989

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Chapter One

Introduction

According to Buddha all our actions are performed by Mind. Actions are of two types – good and bad. Good actions produce good results on the one hand, and bad actions produce bad results on the other. In short, Mind precedes all actions.

Mind in fact, plays a very important role in the philosophy of Buddha. To explain the complicated nature of Mind our endeavour will be to unfold step by step the different factors of Mind. Of course, the Factors are the necessary parts of Mind. Mind indeed, has close relation to ethics in so far as actions are concerned. Hence, psychology and ethics are closely related to one another in Buddhism.

Human conduct according to Buddha are to be explained and determined by the nature of Mind. If Mind is good we will get good result and *vice-versa*. Consequently, it may rightly be said, that Mind may create both good and bad world for us.

Before the advent of Buddha the traditional Indian philosophers were engaged in discovering truth in the material world. But during his long search for truth it was revealed to Gotama Buddha that truth lies not outside but it essentially lies within. As a result he adopted analytical method as the method of enquiry into the whole Being. His method of enquiry of course, was the method which placed mind at the very centre of investigation regarding the origin and also the nature of Being and Becoming.

Definition of Mind

At the very outset we must mention that we have used there the English words Mind[1] and Mental Factors[2] or Properties[3] to match

the Pāli terms *Citta* and *Cetasikas* respectively. And before entering into the realm of Mind and Mental Factors a brief analysis of the Pāli term '*Paramattha*' is necessary. It is necessary because, without proper apprehension of '*Paramattha*' concept of Mind and that of Mental Factors may not come into light. '*Paramattha*' as has been mentioned in the Buddhist Psychology preserved in the Pāli texts is the object in the ultimate sense which springs into being as fact. According to the *Sutta-Piṭaka* '*Paramattha*' is one, i.e., *Nibbāna*; but according to the *Abhidhammattha-Saṅgaha* which is based on the discussions made in the *Abhidhamma-Pitaka*, '*Paramattha*' is of four types, such as *Citta, Cetasika, Rupaṃ* and *Nibbānaṃ*.[4] It has been mentioned in the Pāli Texts that '*Paramattha*' (Sanskrit 'Paramārha') is the highest good, ideal; truth in the ultimate sense; a philosophical truth.[5]

For the Pāli term '*Citta*' we have used the English word 'Mind'. By Mind we mean all aspects of 'Mind'. But S.Z. Aung has translated the English word 'Consciousness' for '*Citta*' in his psychological discussions.[6] The word 'Mind' has been used here for two reasons. Firstly, it has greater scope and extension along with wider connotation than the word 'Consciousness'. Secondly, the term 'Mind' is appropriate to mean all psychological facts or mental phenomena.

In the Buddhist Psychology the terms like '*Citta*', '*Mana*' and '*Viññāṇa*' have been used synonymously because, they have the property of interchangeability; one term can easily be used for another according to the need and fitness of the occasion. According to the *Saṁyutta Nikāya* there is not any bar or restriction to use the word '*Citta*' or '*Viññāṇa*' for one another. The text runs:

Cittaṃ iti pi mano iti viññāṇa.[7] To explain and to examine the concept 'Mind' or '*Citta*' more exclusively it may well be said that *Citta* and *Viññāṇa* are not identical, though the character of the two terms apparently appears to be same.

Moggallāna Sthavira of the Jetavana Monastery during AD 1153 in his '*Abhidhānappadīpikā*' having defined the Pāli term '*Citta*' which is, according to him Masculine and Neuter notes as follows:

> Cittaṃ ceto mano (nitthi) Viññāṇa hadayaṃ tathā,[8] or viññāṇa cittakammeca vicitte citta (muccate) paññatti citta masesu citto (tarantarethiyaṃ).[9]

Also the Pāli Text Society's *Pāli-English Dictionary* defines the term *Citta* as :

> Citta (nt) (S.K. Citta, orig. Pp. of cinteti, cit, Cp. yutta > yunjati; mutta > muncati ..... Meaning; the heart (psychologically), i.e., centre and focus of Man's thought. In this wise Citta denotes both the agent and that which is engaged .... For Indian Psychology Citta is the seat and organ of thought (Cetasa citeti). The meaning of Citta best understood when explaining it by expressions familiar to us with all my heart, heart and soul. I have no heart to do it, singleness of heart, all of which emphasize the emotional and rational side. It is only in later scholastic language we are justifying the term 'thought' more than its mental and rational side.[10] Thus, the Pāli term *Citta* (nt) means 'mind'; thought.[11]

In the 'intellectual status' the term may be used in the sense as *Citta, Manas* and *Viññāṇa* (mind, thinking and understanding). These three unique terms constitute the 'invisible energister' of the body alias mind in its manifestation, i.e., *Yan ca vuccati attana it va, mano ti va viññāṇa ti va.*[12]

Precisely, mind is that which does or acts. Thus, it has been stated as *cinteti cittaṃ*, i.e., Mind thinks. In other words it may be said that thinking is the life itself.[13]

As regards the concept of Mind the Vaibhasika School of Buddhism holds the view that mind is one and it has been characterised as central event (Sems) around which there are 'forty-one' events (Sems-byuna) occurred time to time modifying by one at a time. The Behaviouristic features are also included in the list of this forty-one events.[14]

The Yogācāra School of Buddhism deals with Mind from the point of view of introspection which essentially is a psychological process. According to this School Mind should not be viewed as an unrelated entity.[15] According to the Buddhist Psychology, Mind has four different aspects. Different aspects of Mind may be viewed from *Vedanā, Saññā, Saṅkhāra* and *Viññāṇa*.[16] The important point we are to note here is that these four terms are generally found to be used to express different aspects of Mind in different contexts.[17] In fact, in Buddhist Psychology not a single term is found to denote different aspects of Mind as for example, in western Psychology

ther term 'Mind' may be used in all discussions related to mental phenomena. It can also serve purpose connected with the science of psychology. The term *Citta* as already said, has been used in the Theravāda literature to signify a much wider connotation of Mind.

Mind, as has been described in the Pāli *Dhammapada* is of the nature of flickering, fickle, difficult to guard, difficult to control.[18] It has the character of extremely subtle;[19] lone and bodyless.[20] From another point of view it may be said that the nature of Mind is pure and at the same time indifferent; the defiling elements are alien to it, as in the case of blue sky cloud and darkness are foreign to it.[21] It is always covered with ignorance and takes the egoistic attitude in the form like 'I am'.[22]

According to Buddhists Mind is nothing but stream of consciousness, it never exists for two moments, with the extinction of one, another arises and this is the process by which subjectivity is being maintained. At the point when one moment disappears instantaneously new one occupies its place.[23] Mind plays so an important role in the Buddhist Psychology that, to the Buddhist thereafter all weight and emphasis is on the Mind.[24]

The concept of 'Mind' has been analysed and explained by Vasubandhu in term of *Viññāṇa*. In his language it is Mind, we call the same as *Viññāṇa*. It springs into being from its association with *Ālayavijñāna* and at the same time it is consciousness and also is considering to be its object too.[25]

According to Yogācārins 'Store-Consciousness' i.e., *Ālayavijñāna* is the ultimate subject, and from this starting point they try to deduce the empirical world. In reality, all things and thoughts constitute 'Mind Only'. 'The basis of all our illusions is due to the objectification of world of things with the ultimate subject which according to them is mind – the source of substance of empirical world.[26] Again, in this regard Dr G.P. Malalasekera remarks that 'a store-house of consciousness, i.e., *Ālaya-viññāna* a receptacle in which were storted up all the traces of former deeds and all the germs of future thoughts'.[27]

Mentions have been found in the '*Surangama Sutta*' about Mind, its existence and also its nature. In this Sutta Mind has been dealt with from different viewpoints elaborately. The *Sutta* in a form of dialogue presents before us the exclusive analysis of Mind and its relation to body through the senses. It concludes with a discussion on Absolute Mind.[28]

Again, in the writings of Asaṅga, Vasubandhu and Dignāga we find the concept of *Self*, i.e., the Mind. The theory advocated by them is called *Vijñānavāda*. This theory holds the view that the ultimate reality is the Mind or the Consciousness. According to them this is universal.[29]

According to the Buddhist Psychology there are eighty- nine types of Mind grouped under four broad categories. Detailed discussions about all the categories will be made in the chapter three. The number eighty-nine may further be multiplied into one hundred twenty-one including an exclusive examination of the *Lokuttara* types of *Citta* or Mind.

Definition of the Mental Factors

As against eighty-nine types of Mind or *Citta* according to Theravāda Buddhism Mental Factors or *Cetasikas* are also fifty-two. As it has already been said earlier that Mind is one, but it functions in various ways. The *Cetasikas* are entirely dependent and are based on the *Citta*. Hence, it may be said that the *Cetasikas* have no independent existence. From the Pāli *Abhidhamma-Piṭaka* we may get an idea of *Cetasikas*.

The Pāli term *Cetasika* belonging to *Ceto*, i.e., mental which is opposite to *Kāyika* or Physical.[30] The Factors are nothing but Mental Properties or Adjuncts or Co-efficients.[31] Again, the *Cetasika* is 'mental'; a mental property.[32]

As the chapter five has been devoted to a detailed analysis of the topic under discussion we are here supplied with a bare outline of Mental Factors or *Cetasikas*. A very short analysis of Mental Factors has been made in this portion of the book just to keep pace with the logical sequence of the discussion on Mind.

Scope of Buddhist Psychology

The Early Buddhist Philosophy is a subject which is mingled with Buddha's discussions on ethics, philosophy and psychology preserved in the *Vinaya-Piṭaka*, *Sutta-Piṭaka* and *Abhidhamma-Piṭaka*. We know that the *Vinaya-Piṭaka* primarily contains rules and regulations guiding the life of Buddhist monk and nun. Hence, from other two *Piṭakas* we may have an idea of psycho-ethical concept of the Blessed One.

The principal subjects of the Buddhist studies such as ethics, metaphysics and the like invariably need also the knowledge of the Buddhist Psychology which is much more wider than that of any other branch of knowledge.

In our study we have dealt with elaborately, as far as practicable, the Mind or *Citta* and the Mental Factors or *Cetasikas* as discussed in the Theravāda Buddhist literature preserved in the Pāli language. By way of reference we have explained some related psychological terms such as *Viññāṇa, Saṅkhāra*, and other Pāli terms to make our dicussion explicit. Although the scope of our study is mainly concerned with the discussions on those two topics we have endeavoured here to throw a fresh light on the interpretations of Mind and Mental Factors or Properties which are very important from the point of view of Buddhist Psychology having greater connotation. Our delineation has naturally become wider than merely a general discussion on Mind and Mental Factors.

Sources of Information of Mind and Mental Factors

From the every early days the Buddhist Psychology has been considering to be a separate subject of study. The importance of the study of this subject consists in the fact that it is the gateway to the citadel of the higher thought of the Buddha. To understand the true import of the sacred saying of the Exalted One it is necessary to have an idea of and on Buddhist Psychology.

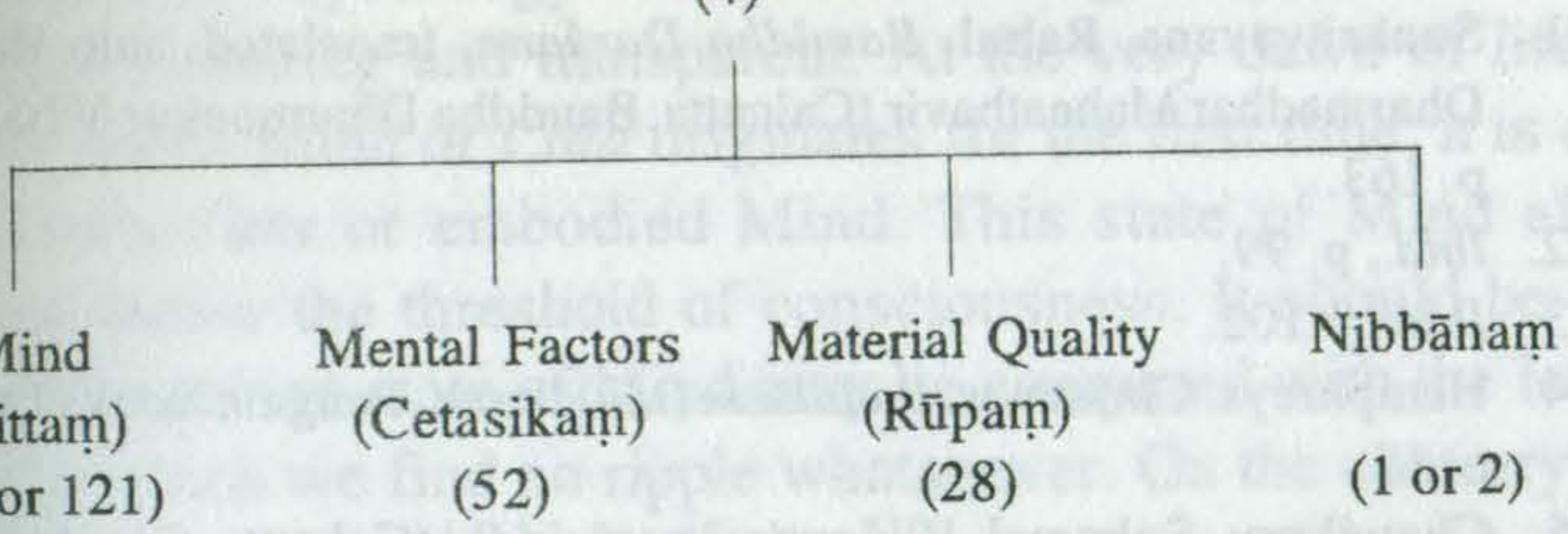
To make our treatment extensive we have consulted the relevant Pāli texts of the *Sutta-Piṭaka* in general and those of the *Abhidhamma-Piṭaka* in particular. Special mention may be made of the *Dhamma-Sañgaṇi*, the very first book of the *Abhidhamma-Piṭaka*. Here concerning the source of information of our study, Pāli texts are the main and the only books which have provided us with a fair idea on Buddhist Psychology. There are renderings of those Pāli texts in different languages. But with these translations we confront with various difficulties; because sometimes the renderings of the Pāli terms appear not workable. Regarding this problem we have made a short discussion on the preface. Indeed, there are some difficulties for a translator of the Pāli psycho-ethical terms into other languages because, by rendering them the true import of such terms on some occasions is not clear. In this regard

we may mention the kind of problem Mrs Rhys Davids had to face on many occasions during her study on Pāli texts. Her observation has been quoted below:

> 'It is a woeful editor who recommended that the two important words *Tathāgata* and *Āsava* be left untranslated in a translation. Only one conviction, after long years, that no English word would adequately serve, brought us both to this decision. As to the first of the two-after all we do not translate 'Messiah'.[33]

As regards the secondary sources we have utilised the books mostly written in English and in Bengali. Such books have been mentioned in the Bibliography at the end of this book.

Table 1: Ultimate Objects (Paramattha)



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Chapter Two

Function and Objects of Mind

Function of Mind

The Buddhist Psychology describes that originally Mind is one, it is self-illuminating and transparent. At the very dawn of life, i.e., at birth, when Mind or *Citta* originates for the first time, it is called *Paṭisandhi-citta* or embodied Mind. This state of Mind always remains below the threshold of consciousness. It should be noted that, unconscious state of Mind may be compared with the level of water in which we find no ripple whatsoever. On the contrary, with the contact of object Mind enters into the sphere of consciousness.

Of course, every Mind has its own function or *Kicca*. There are fourteen types of function of Mind or *Citta* in all.

Inasmuch as *Citta* belongs to *Paramattha*, the characteristic feature of Mind is that it springs into being abstracted from non-empirical substratum as mental fact.

The very functioning of Mind begins when it enters into the realms of experience. The Buddhist Psychology very clearly points out the process of the function of Mind. On the verge of death, Mind cuts off its connection with all the sense-objects and at this state the last phase of consciousness arises and again at the event of new birth *Paṭisandhi-citta* joins two existences – the past and the present.[1]

The intricated process of the function of Mind begins with the sense-data received both from without and from within. Objects of the empirical world enter into consciousness through sense-doors and that of the Transcendental realm through mind-door. When for

instance, by way of sight object comes in contact with consciousness then Mind awakes from its dormant state and begins to function. And such kind of the function of Mind goes on through different complicated states in the nervous system of human organism.

On performing some actions for a certain period of time Mind ceases to exist or Mind dissolves into the unconcious state again. Of course, this is the process which Mind has to adopt for any sort of functioning. And in the same way Mind functions till the final goal is reached.

The total function of Mind may be divided and arranged into many minute parts. On a subtle analysis it will be found that, what we know as Mind as such is nothing but the aggregate of the different parts of its action. That is why Mind has rightly been described in the Buddhist Psychology as the 'stream of consciousness'[2] or thought.

To explain the process of thought and to examine the function of Mind is same as to know the nature and also the character of Matter or *Rūpa*. The nature and the character of *Rūpa* have nicely been described and explained by Y. Karunadassa. On this point he remarks that 'it will be seen that altogether sixteen material elements, one primary and fifteen secondary are included in *dhammāyatana*. These sixteen items are collectively known as *dhammāyatanapariyāpanna-rūpa*. They are cognized by the Mind, their existence is known by a process of inference'.[3]

To understand better the function of Mind at its early stage a short analysis of its origination and its existence as fact is necessary. At this stage we are not much interested to know how Mind functions but our primary task is to know how Mind for the first time comes into existence. Below the threshold of consciousness Mind cannot be perceived. On the other hand, perceptible Mind is the aggregate of three states of consciousness. These three states are *uppāda* or origination, *ṭhiti* or development, and *bhaṅga* or dissolution.[4] Of course, these three states are collectively working as the ground of Mind as such.

Further, it may be said that three successive instants or 'thought moments'[5] of the consciousness bring Mind into existence. At the first instant Mind arises from the dormant state,[6] at the second instant Mind is led towards the unconscious state,[7] and finally third instant is the falling state.[8] And this process being the base, makes Mind perceptible.[9]

By perception we mean both the empirical and non-empirical activities of Mind. Mind as non-empirical entity springs into being from non-empirical substratum. Its manifestations are found in various ways in our life. The perceptible mind is that state of mind or that kind of mind which appears to us through its different actions and functions.

According to Edward Conze four types of mental activities are possible. Mind may be considered as receptor-organ; it receives sense-data both from within and from without. The task of Mind is to cognize sense-data and arrange them into perception. As 'representative intellection' it functions as reasoning, memory, imagining and the like. Lastly, Mind acts as distinguishing agent. It discriminates different data collected by different organs.[10]

In the Buddhist Psychology the concept of mind has been explained and examined in a manner characteristically of its own. As it has been mentioned earlier that Mind has four types of function such as feeling, memory, impluse and cognition. In this regards U. Nu remarks that 'Mind or Thought cannot exist by itself, it can only exist in relation to an object of Thought or object of Mental Process, which is called *Ārammaṇa*'.[11] It has already been stated that *Ārammaṇa* is the object of Thought or Mind with which it functions accordingly. The object or *Ārammaṇa* may be of concrete or inanimate. The objects generally belong to all the four types of the realm of experience. As soon as Mind begins to function with an object it disappears. Again, a new one appears there, it occupies the place left by the previous one. Momentariness is the chief characteristic of every Mind. And again, when new object comes in contact with Mind it immediately disappears. In this way Mind or Thought functions.

The function of Mind is extended over three instants or 'thought moments' and its range is confined to the span of one individual life-time.[12] We should be aware of the fact that though there are three different thought moments still Mind is one but not three, and this Mind certainly belongs to a particular individual.

It has been mentioned in the previous chapter that the function of Mind may be viewed from its different states. So the function of Mind may again be divided into four states such as *vedanā* or feeling, *saññā* or conceptual knowledge, *saṅkhāra* or synthetic mental states, *viññāṇa* or consciousness.[13]

The characteristic feature of an individual Mind is that it can perform different types of function at a time. As for example we may say that a woman can easily offer breast to her baby, advice to her husband and domestic instruction to her maid-servant, all these acts can be done well at a time. Still it is important to aware of the fact that single action is done by single mind only. What we have said regarding the task of the mother is nothing but different tasks performed by different states of mind belongs to different moments. The unique feature of Mind is that it performs a particular act at a particular time. In fact, mental states are constantly changing with the change of time. This is the unique character and also function of each and every type of Mind.[14]

The Pāli term *ṭhiti* is not to be understood as 'static'; according to some scholars of the Buddhist Psychology it is such a concept by which a definite character is meant. It always leads consciousness towards dissolution. This meaning of *ṭhiti* has been adopted in our discussion to reveal the nature of Mind. Transitoriness is the principal character of every Mind.[15]

Analysis of the Function of Mind

How Mind Begins to Function

Bhavaṅga-citta or the passive state of Mind is compared to a wave in the sea. Wave rises up on the surface of the sea and falls again on it, giving rise to another wave. In this way wave one after another rises and falls. Similarly, thought rises up on the surface of the *Bhavaṅga*, and then sinks down. Thus, a thought has three stages namely, *Uppāda* or rising up *Ṭhiti* or remaining up on the surface and *Bhaṅga* or sinking down. The life of a thought from its rise to its falling away is called *citta-khaṇa* or thought moment. When an impression is received in the *Bhavaṅga* for one thought-moment it is then called *Bhavaṅga-calana.* When it gets arrested for a moment then it is called *Bhavaṅga-upaccheda* or the cessation of *Bhavaṅga* and finally, there are stages beginning from *pañcadvārāvajjana* to *tadālambana*. The last one occurs twice, the function of this Mind or consciousness is to register the exprerience in the sub-conscious state of Mind. Thus, the whole process of thought consists of sixteen thought-moments altogether.

'But if the objects are so very fleeting, how can a cause of cognition or *citta-vīthi* be possible on it, which requires as many as sixteen thought-moments to complete itself? The *Abhidhamma* explains it by maintaining that the speed of flow of the object is sixteen times less than that of consciousness.[16]

The life of an object moment needs seventeen moments for its existence. At the end of the seventeen-thought moments object disappears. There are six types of object of consciousness. Again, these objects may be divided into two classes according to their distinctness and obscurity namely, *Mahanta* or distinct, *Paritta* or slight. There are four types of object at the five-doors of senses namely, *(i) Ati-Mahanta* or very distinct, *(ii) Mahanta* or distinct, *(iii) Paritta* or slight, *(iv) Ati-Paritta* or very slight. Again there are two types of object at the Mind-door or sense, *(v) Vibhūta* or clear, and *(vi) Avibhūta* or obscure.[17]

(i) Ati-Mahanta–If the impression of the object is very distinct it is called *Ati-Mahanta*. At this state Mind receives object all at once, in a moment.

(ii) Mahanta–If the impression of the object is not so distinct it is called *Mahanta*. Mind receives it soon after it rises as object.

(iii) Paritta–If the impression is weaker it is received by consciousness or Mind sometime after it rises as object. This kind of object is never reached *Javana* and *Voṭṭhapana* stages. Such an object is being regarded as *Paritta*.

(iv) Ati-Paritta–If the impression of an object is very weak it is called then *Ati-paritta*. This type of object is generally received by mind after a lapse of a considerable amount of moment. It reaches the outskirt of *Bhavaṅga* consciousness and sinks into it. So it is a very slight type of object of consciousness.

(v) Vibhūta–If the impression of the idea of an object at the mind-door is vivid and clear it is called *Vibhuta*. This type of mental image is received by Mind at once.

(vi) Avibhūta–If the impression of the idea of an object is not vivid or it is obscure it is called then *Avibhuta*. This type of an object reaches the *Javana* stage and then sinks into *Bhavaṅga*.

Three moments constitute a thought-moment. These three are: *(i)* rising or *uppāda*, *(ii)* remaining or *ṭhiti*, and *(iii)* sinking or *bhaṅga*. Seventeen such thought-moments make possible to exist

an unit of material object. Five doors receive the five objects. The objects are received by one or many thought-moments, after they have come into existence.[18]

Again, the thought-process which is closely related to objects of sense-doors and mind-door may be explained in the following way.

If eye has come to the contact of a visible object, after a moment consciousness arises and it makes vibration in the *Bhavaṅga-sota* two times and the flow of it gets arrested. Turning towards impression at the five door of senses consciousness arises and sinks down into *Bhavaṅga*. Perceiving the same form, eye-consciousness arises after that investigating consciousness comes in and thereafter determining consciousness begins its task to determine the object as particular one. All these stages of consciousness takes place in quick succession.[19]

The stream of personality or the flow of thought maintains its continuity in the way that at the end of life death-consciousness or *cuta-citta* arises, later after arises birth-consciousness or *paṭisandhi-citta* and throughout the life span of an individual sub-conscious states persist, with the exception in case of cognition some sort of interruption takes place and short after that consciousness again sinks into *Bhavaṅga* or sub-conscious state.

Function of Some Important Types of Mind

There are altogether fourteen functions of Mind, as follows:

1. *Paṭisandhi* or Consciousness connecting one life with another.
2. *Bhavaṅga* or the current of the passive mind.
3. *Āvajjana* or turning to impression at the five doors of senses or at the mind-door.
4. *Dassana* or seeing.
5. *Savana* or hearing.
6. *Ghāyana* or smelling.
7. *Sāyana* or testing.
8. *Phusana* or touching.
9. *Sampaṭicchana* or receiving the impression.
10. *Santīraṇa* or investigating.
11. *Voṭṭhapana* or determining.
12. *Javana* or the activity of the subject.

13. *Tadālambana* or registering the experience.
14. *Cuti* or consciousness disconnecting the present life.[20]

Paṭisandhi, Bhavaṅga, Cuti

Sub-conscious activity of Mind is called *Bhavaṅga Citta* or Sub-conscious life-continuum. *Paṭisandhi* is the conscious activity of Mind. The function of this type of Mind is to connect one life to another and lastly the function of the death consciousness or the *Cuti-citta* is to disconnect the present life.

Resultant consciousness of the previous birth are responsible for the function of these three types of Mind or Consciousness.

Pañcadvārāvajjana, Manodvārāvajjana

There are two types of the function of Āvajjana,[21] namely consciousness turning to the impressions at the five sense-doors and that of the Mind-door.

Seeing, hearing, smelling, tasting, touching and receiving the impressions are the functions due to the good and bad results of the previous births. Firstly, there is *Kusala vipāka* and secondly, there is *akusala vipāka*. For example act of seeing is performed by eye-consciousness due to good results[22] and again, the action may be performed by eye-consciousness due to bad results of the previous birth.[23] In the same way the function of the other doors of consciousness are also performed.

Santīraṇa

This type of consciousness has three functions.[24] Three functions are as follows:

(i) Investigating consciousness accompanied by hedonic indifference.[25] This consciousness is the result of bad deed of the previous birth.

(ii) Investigating consciousness accompanied by hedonic indifference.[26]

(iii) Investigating consciousness accompanied by hedonic indifference and associated with pleasant feeling.[27] These two types of consciousness are the results of good deeds of the previous births.

Voṭṭhapana

The function of the consciousness determining the object and consciousness turning to the impressions at the mind-door are almost same. The former receives impressions from outside through sense-doors on the other hand other receives impressions from within. *Voṭṭhapana* and *Manodvārāvajjana* consciousness performed same types of function. Both receive facts from past experience. Inoperative mind-door consciousness accompanied by hedonic indifference and without *hetu* performs the functions of *voṭṭhapana* and *manodvārāvajjana* consciousness.[28]

So from the above discussions it has become clear that 'the function of determining object or *voṭṭhapana-kicca* is performed by the same type of consciousness as *Manodvārāvajjana citta*.[29]

Javana

Fifty-five type of consciousness function with *javana-kicca*. *Javana* means activity of the subject. Of fifty-five *kusala* twenty-one, *akusala* twelve, *phala* four, and *Kriyā* eight.

Tadālambana

Tadālambana-kicca is a kind of the function of mind which views previous experiences. Generally two kinds of experience we receive as the result of past birth namely, the experience of good result on the one hand and the experience of bad result on the other. The task of *tadālambana-kicca* is to catch hold of these past experiences which exist in our present life in the form of *vipāka*. These types of consciousness is generally found in *Kāmaloka* or in the realm of senses.

Mahaggata-citta or the consciousness belongs to *Rūpa-loka* or the realm of Form and *Arūpa-loka* or the realm of Formlessness is free ṭrom *tadālambana-kicca*. *Tadālambana-kicca* is performed by the following eleven types of consciousness. They are: *Mahā-vipāka* eight and *Santīraṇa* three.[30]

Function of Some Fundamental Types of Mind

In the previous section we have discussed in bare outline the function of some important types of mind in connection with thought-process.

According to the Buddhist Psychology this process is nothing but an act of cognition. Here our endeavour will be to make a detailed discussion about the function of some fundamental types of Mind. We undertake this sort of discussion for the fact that in fine this will enable us to understand some obscure concepts about Mind. Apart from this Mind has also conative aspect and we will deal with the aspect of Mind in this section.

Paṭisandhi-citta

Every Mind or *citta* has its function, without function no *citta* or Mind can exist. Its existence is essentially connected with its functioning. Mind or *citta* arising for the first time or at the first moment of life must have a function.

What is born? The answer to this query is that the *nāma* and *rūpa* according to Buddha are born. Everything in this world is conditioned by one or other cause. So there must be some conditions or causes in the birth of a man. Human body is nothing but the composition of *Nāma* and *Rūpa*, *i.e.*, physical objects and mental states. *Nāma* and *Rūpa* are also conditioned phenomena. At the first moment of our life *Nāma* and *Rūpa* must arise. Mind or *Citta* which arises for the first moment is called *paṭisandhi citta, i.e.*, Re-birth consciousness. As we have mentioned *nāma* and *rūpa* are conditioned phenomena, so this first Mind must have conditions. Being the first Mind of the life its conditions are certainly the results of the past lives. The results are called in Pāli *kamma*, the *kamma* alone determines the live of beings. Due to *kamma* people have different forms, different character, different mental dispositions and so on. *Kamma* causes one to be born, it is *vipāka* or resultant.

We find in this world some people are happy, some are unhappy, some are rich and some are poor, all these are for the *kamma* produced by *paṭisandhi-citta* in different degrees.

Paṭisandhi-citta or re-birth consciousness is one and at the falling away of the last Mind or *cuti-citta* thereafter, *paṭisandhi-citta* arises. But we cannot say firmly what will be the next *paṭisandhi-citta* of an individual at the time of new birth.

Paṭisandhi-citta carries with it the accumulated *kamma* of the past lives, because it is the only *citta* which succeeds *cuti-citta*. *Paṭisandhi-citta* is the result of previous good or bad deeds. Though

the past is different from the present yet there is continuity. The continuity of *kamma* has been described with a simile in the text. If milk is identical with curd cannot be formed from it, on the other hand if there is otherness curd will not be derived form milk. Same is the case with the continuity of *kamma* which is produced by the past births and is being enjoyed in the present life.

Bhavaṅga-citta

Bhavaṅga-citta means the factor of life. Further, it has been described as 'life-continnum'. *Bhavaṅga-citta* covers the whole span of an individual life. Mind is not static, it is changing its states from moment to moment. With the passing away of time the *Bhavaṅga citta* is also changing, one *Bhavaṅga-citta* is entirely different from another, when there is no other *citta*, *Bhavaṅga-citta* is there just to maintain the continuity of the flow of thought. In fact, the object of the *Paṭisandhi-citta* is also the object of the *Bhavaṅga citta*, but *Paṭisandhi-citta* is one and *Bhavaṅga-citta* as many as nineteen.

Bhavaṅga-citta is a *vipāka citta*, it is the result of *kamma* produced by *paṭisandhi citta*, the birth consciousness. All the types of *Bhavaṅga-citta* are same as the types of *Paṭisandhi-citta*. Indeed, in between the sense-door process and mind-door process there exists *Bhavaṅga-citta*.

In enumerating the nature of *Bhavaṅga-citta, Abhidhamma* explains that '..... it is passive state of mind, when it is having its own course, undisturbed by any kind of impression, either objective or ideational. This state of mind is called so because it is the part of life (Bhava + aṅga)'. All thoughts rise upon its surface and sink down in it again. As it has been stated already that *Bhavaṅga-citta* is the undercurrent of our mind which is constantly exerting its influence upon our personality. It exercises very powerful influence upon our present moment of life. It is indeed a part of our personality.

Javana-citta

The Pāli-term *javana* means 'running through object'. There is not one moment of *citta* which performs the function of *javana*, but generally there are seven *cittas* in succession. If the first *javana*

citta is *kusula* or good (wholesome) the succeeding *cittas* are also *kusala*.[31]

Javana-citta is active and at this state of mind results are re-accumulated. *Javana-citta* receives the object actively, and knows it well and also brings it into action. It is free to function, it is vital, and able to perform function in both favourable and adverse conditions.[32]

There are fifty-five types of *javana-citta*. They are as follows:

Eight rooted in greed, two rooted in hate, two rooted in ignorance. All the twelve types of mind are immoral-mind.[33] Eight types of moral-mind belonging to the realm of senses,[34] and eight types of inoperative mind to the realm of senses. One type of laughter-mind.[35] Five types of meditative-mind belonging to the realm of form.[36] Five types of inoperative mind belonging to *Arahants*.[37] Four types of meditative mind belonging to the realm of Formlessness.[38] Four types of inoperative mind belonging to the realm of Formlessness.[39] Four types of Path-Mind[40] belonging to the Transcendental realm, and four types of Ultimate-Mind[41] belonging to the Transcendental realm. The first *javana-citta* acts as condition for the second one and in the same process second acts as condition for the third one and so on and so forth. Of course, during the time of *javana-citta* one accumulates both good and bad results.

Ahetuka-citta

There are six mental factors which are the roots of moral and immoral types of Mind. These roots, *i.e.*, *hetus* are of two types namely, good and bad or *kusala* and *akusala*. These are rooted in greed, rooted in hate, and rooted in ignorance[42] – these are the immoral or bad types of mental factors, on the other hand there are types of mental factors which are rooted in greedlessness, rooted in non-hate, and rooted in wisdom or *Paññā*.[43] And these are the good or moral types of mental factors.

The mental factors which accompanied '*hetu*' are called *sahetuka*, while mental factors which do not accompany '*hetu*' are called *ahetuka*. There are altogether eighteen types of *ahetuka cittas*. Fifteen types of *ahetuka cittāni* are *vipāka cittāni*, *i.e.*, inoperative of which seven are *akusala vipāka citta* or immoral type of inoperative Mind or mental factors and eight types of

kusala vipāka-citta or moral type of inoperative Mind or mental factors.

Mere perceiving through eye-sense is an example of *ahetuka-vipāka-citta. Hetu* is added to it when Mind likes or dislikes the object of perception, hence it becomes a *sahetuka-citta*.

The resultant mental factors or *vipāka citta* which arise by way of five sense-doors are *ahetukas* or without root. They are:

(i) Resultant-mind experiences pleasant or unpleasant object through eye-sense.
(ii) Resultant-mind experiences pleasant or unpleasant object through ear-sense.
(iii) Inoperative-mind experiences pleasant or unpleasant object through nose-sense.
(iv) Resultant-mind experiences pleasant or unpleasant object through tongue-sense.
(v) Resultant-mind experiences pleasant or unpleasant object through body-sense.

Above five types of mind are connected with the sense objects of the respective doors of experience.[44]

According to good and bad results Mind may be divided into two classes namely, *kusala* and *akusala*. Again, five sense-doors may experience the objects both *kusala* and *akusala*. Therefore, according to *kusala* they are five and according to *akusala* they are also five. In Pāli they are called *dvi-pañca-viññāṇa*.

As regards bodily sense there will be no indifferent feeling, because the feeling which is experienced by body must either be pleasant or painful.

Again, there are two types of *ahetuka citta* namely, *vipāka* or resultant and *kriyā* or inoperative.[45]

Ñāṇa-sampayutta-citta and *Ñāñā-vippayutta-citta*

When a Buddhist *upāsaka* goes to the *vihāra* offers *pūjā* before the image of the Buddha, gives alms to the monks, listens to the religious discourses, and keeps eight precepts, he is conscious that he is doing a very meritotious act by which he will be better in his next birth. His consciousness, in this case, is *Ñāṇa-sampayutta* or accompanied by wisdom.[46]

A monk comes to the house of a lay disciple; and he is worshipped both by the father and the child. Here the father's consciousness is *Ñāṇa-sampayutta*, for he does it knowingly that he gains a merit thereby. But the child does it simply because he sees his father doing so. His consciousness is therefore, *Ñāṇa-vippayutta* or unaccompanied by wisdom.[47]

Lobha-mūla-citta

In all the cases greed or *lobha* brings sorrow. It is really difficult to eradicate *lobha*. Only by wisdom or *paññā* one can root out *lobha*. Wisdom is that which enables one to perceive things as they are. In order to eradicate greed or *lobha* one first of all should eradicate wrong view, i.e., *diṭṭhi*. By this way he can develop wisdom to a degree when he can realize that all phenomena are nothing but *nāma* and *rūpa*. There are four types of *lobha-mūla-cittas* which arise with *diṭṭhi, i.e., diṭṭhigata sampayutta*, and again, there are four types of *lobha-mūla-citta* which arise without *diṭṭhi, i.e., diṭṭhigata-vippayutta*.

Sotāpanna, who has realized the first stage of enlightenment has still four types of *lobha-mūla-citta* or the types of Mind rooted in greed without *diṭṭhi i.e., diṭṭhi vippayutta*. The *sakadāgāmi*, who realizes the second stage of enlightenment has less *lobha* than the former one. The *anāgāmi* (never returning) who realizes the third stage of enlightenment has no more clinging to the objects presented through five sense-doors, but he has still cling to rebirth. The *arahant* has completely eradicated *lobha*.

In fact, there are eight types of Mind rooted in greed. Of which two arise with pleasant feeling, *i.e., somanassa-sahagata*, and two arise with indifferent feeling, *i.e., upekkhā-sahagata*. In addition to that there may be another type of classification of the types of Mind rooted in greed. They are non-volitional and volitional, *i.e., asaṅkhārika* and *sasaṅkhārika* respectively. Again, according to *diṭṭhi, i.e.,* wrong view or the types of Mind rooted in greed may be of associated with wrong view and disassociated from wrong view, *i.e., diṭṭhigata sampayutta* and *diṭṭhigata vippayutta*.

We have now eight types of *lobha-mūla citta*. The name of the *cittas* will be mentioned in chapter three.

Dosa-mūla-citta

There are two types of *dosa-mūla-citta* or Mind rooted in hate. One is non-volitional, *i.e., asaṅkhārika* and the other is volitional, *i.e., sasaṅkhārika*. Hate or *dosa* is volitional when one is reminded of disagreeable experiences, while it is non-volitional when it is more intense. *Dosa-mūla-cittas* are called *paṭigha-sampāyutta. Paṭigha* is another name for *dosa* or hate. *Dosa-mūla cittas* or the types of Mind rooted in hate are always accompanied by unpleasant feeling, *i.e., domanassa*. The two types of *dosa-mūla-citta* or the types of Mind rooted in hate are: *(i)* Non-volitional Mind accompanied by unpleasant feeling accociated with hate, and *(ii)* Volitional Mind accompanied by unpleasant feeling associated with hate.[48]

Dosa or the hate can well be eradicated by the proper practice of loving kindness, *i.e., maitrī* and compassion, *i.e., karuṇā*.

Four types of enlightened persons by degree can eradicate *dosa* completely from their lives. At the first stage it is still there, at the second stage it has been attended to and at the third stage it has completely been eradicated.

Common people cannot eradicate *dosa* at once, but they can try to understand what are its characteristics in order to know what it really is.

Moha-mūla-citta

Moha or ignorance is a word which has deeper meaning in the philosophy of Buddha. It is not mere unawareness of things or events occur around us. But it is the unawareness or lack of proper knowledge about the component parts of Mind and Matter or *Nāma* and *Rūpa*. The world of ours is full of objects which are being experienced by an individual through his six sense-doors. Ignorance means lack of knowledge of the *Nāma* and *Rūpa* as they are. By the eradication of ignorance one can perceive the true nature of the objects of the world, impermanent character is the real character of all things said the Master. And through the eradication of moha, *i.e.*, ignorance real character of the objects are revealed to us.

The character of *moha* has een described in the text in the following manner:

> Delusion (*moha*) has the characteristic of blindness or opposition to knowledge; the essence of non-penetration

> or the function of covering the intrinsic nature of the object; the manifestation of being opposed to right conduct or causing blindness; the proximate cause of unwise attention; and should be regarded as the root of all immoralities.[49]

Moha arises with all types of *akusala citta* or immoral types of Mind. There are two types of *moha-mūla-citta* namely, *(i)* Mind rooted in ignorace accompanied by doubt, and *(ii)* Mind rooted in ignorance accompanied by restlessness.[50] These types of Mind are always accompanied by indifferent feeling, *i.e., upekkhā vedanā* and both types of Mind rooted in ignorance are non-volitional, *i.e., asaṅkhārika.*

Doubt, *i.e., vicikicchā* and Restlessness, *i.e., uddhacca* are completely eradicated by *Arahants* only, *Sotāpanna, i.e.,* streamwinning has eradicated doubt, but *Sakadāgāmi, Anāgāmi* still have Restless Consciousness, *i.e., uddhacca sampayutta citta. Arahants* have eradicated Restlessness.

In reply to Jambukhādaka Sāriputta said:

> Not understanding about *dukkha*, not understanding about the arising of *dukkha*, not understanding the cessation of *dukkha* and not understanding the way leading to the cessation of *dukkha* is called ignorance.[51]

Pañcadvārāvajjana-citta

Five sense-door consciousness, *i.e., pañcadvārāvajjana-citta* is the forerunner of *pañcaviññāna, i.e.,* five senses (hearing, seeing, *etc.*). It adverts to an object when eye-sense contacts it through eye-door. Thus, it is called eye-door adverting consciousness, *i.e., Cakkhudvārāvajjana-citta.* In the similar process when objects are experienced through ear, nose, tongue and touch are called ear-sense door-consciousness, nose-sense door consciousness, tongue-sense door consciousness and body-sense door consciousness respectively, *i.e., sotadvārāvajjana, ghāṇadvārāvajjana, jivhādvārāvajjana* and *kāyadvārāvajjana-citta.* The important point we are to note here is that when for example eye-sense turns towards the object it has in the meantime already fallen away. The case is similar with all and every sense experience. When the sense-door process is over thereafter the objects are experienced by the mind-door, *i.e., manodvāra.* The *pañcadvārāvajjana-citta* is the first *citta* which experiences the *rūpa.* In other word *rūpa* is experienced by one of the five sense doors.

To understand the process of the function of the types of Mind we undertake an elaborate analysis.

"When visible objects contacts the eye-sense the eye-door adverting consciousness, *i.e., cakkhu-dvārāvajjana-citta* adverts to visible objects through the eye-door. When the *cakkhu-dvārāvajjana-citta* has fallen away it is succeeded by seeing-consciousness, *i.e., cakkhu-viññāṇa*".[52]

Mind which perceives the colour of an objects is a Mind arising without roots, *i.e., ahetuka* and this Mind by its intrinsic nature falls away at the next moment and another Mind arises there to determine what really it was. Mere perception, *i.e., dassana-kicca* is performed by seeing only, the Mind is different from Mind which likes and dislikes the object of perception, and this is the Resultant Consciousness without roots, *i.e., ahetuka vipāka-citta*. This again, may be divided into *kusala* and *akusala vipāka* or good and bad results, respectively.

When sound is impinged on the ear-sense and the ear-door adverting consciousness, *i.e., sotadvārāvajjana citta* has arisen and fallen away, hearing consciousness, *i.e., sotaviññāṇa* arises. The function of hearing, *i.e., savana kicca* is a different function of Mind or *citta*. Hearing is *ahetuka* while the function of hearing is either *kusala, i.e.,* good or *akusala, i.e.,* bad, it is *sahetuka* out and out.

Another function of Mind is smelling, *i.e., ghāyana-kicca*. It is different from smelling itself. So also with the case of the function of tasting, *i.e., sāyana-kicca*. Here also we have two types of *vipāka* or result as roots for the *kusala* and *akusala*.

Function of experiencing impressions through body-sense, *i.e., phusanakicca* is another kind of the function of Mind or *citta*. When object contacts the body-sense, the *pañcadvārāvajjana-citta* adverts to the object through the body-sense-door. It is succeeded by body-consciousness, *i.e., kāya-viññāṇa*. This type of consciousness also performed its function according to the *kusala* and *akusala vipākas* or good and bad results.

In the process of Mind or *Citta pañca-viññāṇa* is succeeded by *sampaṭicchana-citta, i.e.,* Receiving Consciousness. It is also a kind of *ahetuka-citta* or the type of Mind without roots. After this *santīraṇa-citta, i.e.,* Investigating-Mind arises. It is also *ahetuka.*

Sampaṭicchana-citta

Resultant Consciousness, *i.e., vipāka-citta* is produced by good or bad deeds, and again this Resultant-Mind is generally succeeded by another two types of *vipāka-citta* namely, Receiving Consciousness, *i.e., sampaṭicchana-citta* and Investigating Consciousness, *i.e., santīrana citta*. When for example, seeing occurs it occurs without *hetu* and it may fall away soon but the *rūpa* which is the condition of its arising may not fall away as instantly as seeing consciousness which is *nāma* by nature. It lasts for some moments and Mind arises thereafter is called Receiving Consciousness, *i.e., sampaṭicchana-citta.* The object of *sampaṭicchana-citta* is same as the object of *cakkhu viññāṇa*. If the Resultant Consciousness is good, Investigation is also good and *vice versa.*

Thus, there are two types of *sampaṭicchana-citta*, one is *kusala* or good and another is *akusala* or bad. *Cakkhu-viññāṇa* is the condition for *sampaṭicchana-citta*. Receiving-Mind or consciousness is always accompanied by indifferent feeling, *i.e., upekkhā*, whether it is *kusala vipāka* or *akusala vipāka.*

Santīraṇa-citta and *Voṭṭhapana-citta*

We find that there are series of types of Mind or *Cittas* arise one after another when *cakkhu-viññāṇa* occurs. With the falling away of *sampaṭicchana-citta, i.e.,* Receiving Consciousness the total function is not over, thereafter arises *santīraṇa-citta, i.e.,* Investigating Consciousness in the field of sense experience. *sampaṭicchana-citta* is the condition for the arising of *santīraṇa-citta.* The object of the three types of consciousness is one and the same. The object of consciousness is first seen by eye, the same object is received by *sampaṭicchana-citta* and this again is considered by *santīraṇa-citta.* Still the function of Mind is not over. After proper investigation there begins the task of determining the object of sense experience and when an object of sense experience is determined at the sense-door process it is called then *voṭṭhapana-citta, i.e.,* Determining-Mind. *Voṭṭhapana-citta* is neither *kusala* nor *akusala*, it is an inoperative type of Mind, *i.e., kriyā-citta.*

Manodvārāvajjana-citta

The concept of *Manodvārāvajjana* has been explained in the text in the following manner. *Mano* means mind, *dvāra* means door, *āvajjana* means adverting or turning towards (the object). After the sense-door process have fallen away Mind-door process begin to function. The *manodvārāvajjana-citta* is the first *citta* in the mind-door process. It turns towards the object which has already fallen away. It turns towards the object of sense-door experience which has fallen out from the sphere of sense-door. The object for example, sound has been attended to by the mind-door consciousness when it has gone out of the sense-door perception. *Manodvārāvajjana-citta* is succeeded by either *kusala* or *akusala*. *Manodvārāvajjana-citta* itself is a *kriyā-citta, i.e.,* inoperative mind. Although Determining Consciousness, *i.e., voṭṭhapana-citta* and Mind-door Consciousness, *i.e., Manodvārāvajjana-citta* are the same types of inoperative-mind still their functions are different. At the sense-door consciousness this Mind functions as Determining Mind, *i.e., voṭṭhapana-citta* and at the same time in the Mind-door process it functions as turning towards (object), *i.e., āvajjana.*

There are two types of Mind which perform the function of *āvajjana* or adverting. First one of the five-sense-doors advert to the object through sense-doors and then Mind-door, *i.e., manodvārāvajjana-citta* adverts to the object through mind-door. *Manodvārāvajjana-citta* is an *ahetuka kriyā-citta* or inoperative mind without roots.

Hasituppāda-citta

This is the type of Mind belonging to *Arahants*. When *Arahants* smile the *hasituppāda-citta* arises in them. *Arahants* are free from defilements, they do not accumulate *kamma*, instead of *kusala-citta* they have Inoperative Consciousness, *i.e., kriyā citta*, and these type of *citta* are rooted in beautiful or *sobhana*. When they laugh or smile they do so with *sobhana kriyā-citta*, which is called *hasitupāda-citta*.

If *kusala* arises after Mind-door adverting consciousness there is *ayoniso-manasikāra* or unwise attention and if there arises *kusala* after Mind-door consciousness there is *yoniso-manasikāra* or wise attention. For example, when sense-door consciousness perceives

an insects and it decides to kill it then the *ayoniso-manasikāra, i.e.,* unwise attention takes place while Mind resolves that killing is an *akusala kamma* then *yoniso-manasikāra i.e.,* wise attention takes place.[53]

Object of Mind

The term 'object' presupposes a subject. In our discussion the *subject* is nothing but Mind itself. We have got two terms – the subject and the object, between the two there must be a relation which in fact, may bind them together. The subject cannot exist apart from its relation to object and *vice-versa*. Therefore, we may assume that there exists a logical relation between the two.

From another point of view this relation may be interpreted as the relation between *ārammaṇa* and *ārammaṇika*.[54] If there is a subject there must be an object and *vice-versa*. In explaining the nature of the object of Mind more exclusively Dr N. Tantia states that 'as the stick is a support, *i.e., ārammaṇa* of the weak so is the object, *i.e., ārammaṇa* the support of the mental events'.[55]

Mind is that which cannot function without an object. In other words this object help us to a great extent to apprehend the true nature of Mind. In the first chapter of this book we have mentioned that, at the root Mind is one, but with its entanglement with different kinds of objects Mind appears to us in different modes. According to the different levels of existence Mind functions with different types of objects. Objects are scattered over the four kinds or types of the level of experience.

Objects of Mind largely determine the character and nature of Mind. For example, when Mind begins to function with a definite type of object, we then have Mind modified by that very kind of object. For instance, in the case of Immoral Consciousness, the objects of consciousness are naturally immoral type, and the same process is found in other types of consciousness too. Further, it may be said that, 'various states of mind and mental properties have been regarded as doors objects of consciousness'. By the word 'door' we mean the door of eye, here the object of eye is the object of the sight.

In regard to the nature of object of Mind Edward Conze holds the view that, the term *object* implies a relation. As we have already mentioned that Mind cannot function by itself. In fact, some objects

are necessary for the function of Mind. At the beginning of the function of Mind two condition are necessary – the organs and objects. Indeed, the organs are the doors or the windows through which objects come in.[56]

Further, objects of Mind are the objects which are 'not arriving' and 'not going forth'. They should be regarded as inactive and unoperative.[57] In this sense they are not to be born and be destroyed as well.

Object of Mind may be classified into two main classes – empirical and non-empirical. The empirical objects of Mind may come to us through senses, and by sense we mean senses relating to taste, smell, hear and the like. On the other hand the non-empirical objects of Mind are objects which we generally find in the realm of Form, *i.e., Rūpaloka* and in the higher planes of existence.

From this particular point of view object of Mind may be grouped under two broad classes namely, objects of senses and objects of thought. But important fact we are to remember is that, in epistemological sense Mind has been regarded as the main source of knowledge, while in the psychological sense it is nothing but a process of course, this process is the process of introspection.

Again, the sense-organs may be taken into consideration from the point of view of cognition. And it may be classified into two classes perceptible and imperceptible. The sense-data which are collected through five-sense doors may be placed under perception. It may be noted that, the method of perception is the subject for the science of epistemology.

In some cases Mind contemplates upon some objects which are not received by the senses. These objetcs are generally found in the realm other than senses, *i.e., Kāmaloka.*

As Mind or Consciousness are divided into three classes namely, immoral, moral and unmoral the objects for them are also collected from respective realm. With the dissolution of objects Mind ceases to function for the time being and it sinks down into *Bhavaṅga* state and again it begins to function with new object or objects. In this way the process and also the function of Mind proceeds.

We should remember that it is a kind of temporary cessation of functioning. Of course, it is difficult to say how long Mind will remain in the *bhavaṅga* states, it depends on time when a new object of experience comes in contact with Mind or *Citta.*

Analysis of Objects of Mind

We have already said no Mind or *Citta* can arise without an object. The Mind experiences the objects at different moments through one of the six sense-doors at a time. So the role of objects in the field of experience is very important.

From the teachings of the Buddha it is evident that there are six types of object of experience. Objects are called *ārammaṇa* in Pāli. The first type of object or *ārammaṇa* is visible object or *rūpārammaṇa*, which is experienced through the eye-sense or eye-door. In the like manner the second type of object is sound or *saddārammaṇa*. The third is smell or *gandhārāmmaṇa*, the fourth is taste or *rasārammaṇa*.

The fifth type of object is experienced by body-sense or *phoṭṭhabbārammaṇa*. This type of experience consists of some component parts such as solidity or the element of Earth, *i.e., paṭhavi-dhātu*, temperature or the element of Five, *i.e., tejo-dhātu*, motion or the element of Wind *i.e., vāyo-dhātu*. Besides, there is cohesion or the element of Water, *i.e., āpo-dhātu* which makes possible to form principal matters or *Rūpas*. These are called *mahā-bhūtarūpas*. Characteristics of the element of fluidity is experienced only through mind-door, hence it has been regarded as *dhammārammaṇa*. *Dhamma* here means character in a specific sense, and it can only be known through mind-door.

Buddha explained to his disciples the six-sense-door experiences while he was staying at *Jeta-grove* in Anāthapindika's monastery at Sāvatthi. He explained both the processes of internal and external sense-experiences. Six internal sense-doors are: five sense-doors and one mind-door. The six external sense doors or the *āyatanas* are that through which objects are experienced by an individual.[58]

Dhammārammṇa may be classified into six classes. This classification will help us to understand the function of *rūpas* better.

They are: *(i)* Five-sense-organs or *pasāda-rūpas, (ii)* Subtle-*rūpas* or *sukhuma rūpas, (iii)* Mind or *citta, (iv)* Mental Factors or *cetasikas,* and *(v)* Concepts or *paññatti*.

Five sense-organs are matters or *rūpas*, they are not *nāma* or mental states. They have the capacity to receive impressions come through sense-doors only. Sense-organs cannot be known through senses, they can be known by the mind-door only. For example,

eye as a sense-door cannot be known through eye, it of course, is known through mind.

The Pāli word *Rūpa* in the ordinary sense is matter but the word has been used and conceived as material qualities in *Abhidhamma* discussions.

There are altogether twenty-eight kinds of Material Quality or *Rūpa* of which sixteen are subtle or *sukhuma* and twelve are gross or *olārika*.

True nature of subtle *rūpas* can be experienced by an individual who has developed knowledge or *paññā*.

Mind or *citta* is another kind of *dhammārammaṇa* which can be experienced as object and at the same time it may also become the object of experience. Another kind of *dhammārammaṇa* is the Mental factors of *cetasikas*. Detailed discussion about *cetasikas* will be made in chapter six.

Mind or *citta* can experience all types of object, even *Nibbāna* can be experienced by Mind or *citta*. It is a kind of *dhammārammaṇa* which can be known through Mind only.

It is worthwhile to mention here that, Mind or *citta* may be of two types; one is *Lokiya-citta* and another is *lokuttara-citta*. *Lokuttara-citta* can directly experience *Nibbāna*.

Concepts and ideas are also regarded as *dhammārammaṇa*. Besides, *Nāma* and *Rūpa, citta* or Mind has the capacity to know nature and character of concepts, which in fact is not included in the list of *Paramatthadhamma*.

Regarding the sense-door and their respective objects question may arise to someone as to bond which unites them together. Sariputta Mahāthera with a simile explained this problem clearly.

The question was asked by Kotthika to the effect that what plays main role in respect of bond between objects and sense-doors. Is the eye the bond of the object? Asked Kotthika.

Sariputta replied neither eye nor objects is the bond, but desire or lust is the bond. Suppose a black and a white oxen were tied by a rope, would then anybody think black ox bind the white one or white the black one? Really rope here plays as bond for the two oxen.[59] Similar is the case with the sense-doors and their objects.

Mind arises in the process and experiences the object through one of the six sense-doors. The doors are called ways or *vīthis*, they have been named after the way through which object comes in contact with the sense. For example, when an object is experienced

through eye-door is called *cakkhudvāra vīthi citta* or *cakkhu-viññāṇa*.

Recapitulation

There are six types of object of consciousness namely, *(i)* Visible, *(ii)* Audible, *(iii)* Odorus, *(iv)* Sapid, *(v)* Tactual, *(vi)* Identional.[60]

Visible objects are the objects of all the types of consciousness arising from the contact of eye with the object or objects. All objects are presented to the eye-door. Similarly, sound is the object of all the types of consciousness arising with the contact of ear-door, nose-door, tongue-door, and touch-door, objects of experience are presented to all these types of consciousness.

But the most important fact we are to remember in this regard is that in the case of mind-door consciousness, object of experience may belong to present, past and future, even they may not fall within the boundary of time.

Anantākāsa or the infinity of space and *ākiñcañña* or the nothingness are also the objects of consciousness. They are not real but subjective concepts.[61]

Nibbāna is the object of all types of consciousness belonging to *lokuttara* realm.[62]

There are six organs such as eye, ear, nose, tongue, skin and heart. All these organs are found in *kāmaloka* or the realm of sense experience. Nose, tongue and skin do not exit in the *rūpaloka* or the realm of Form, and in the realm of Formlessness or *Arūpaloka* there is no organs at all.[63]

Mano-Dhātu

Consciousness turning to impression at the five-sense doors and Receiving Consciousness are the two types of simple cognition. Here the object is merely presented itself as it is without referring to any previous experience. They are collectively called *manodhātu*. It is a type of simple consciousness.

Two types of Mind namely, *sampaṭicchana-citta* or Receiving Consciousness and *pañcadvārāvajjana-citta* or consciousness turning towards impression at the sense-door arise depending on the heart-organ.[64]

Manoviññāṇa-Dhātu

Receiving Consciousness in the higher stages of development interprets object in the light of knowledge and when it finds object is a dear one it soon gets delight on it or the sense of *somanassa* arises even at this stage. *Voṭṭhapana-citta* or the Determining Consciousness at once locate a definite field of knowledge. All the types of *javana-citta* or the activities of the subject are directed towards the object. Finally, *tadālambana* or the registering activity registers the experience in the sub-conscious state of mind. All these types of consciousness are called *mano-viññāṇa-dhātu* or reflective cognition.

Dvi-pañcaviññāṇa

Five sense-doors generally receive objects for consciousness. Objects come through different senses. Here objects merely give stimuli and sensation to the senses or organs. They are neither *mano-dhātu* nor *manoviññāṇa-dhātu*. They are called *dvi-pañcaviññāṇa* or the two five-fold sense-organs. These types of the consciousness are not found in *arūpa-loka* where there is no organs at all. Consciousness belonging to *arūpa-loka* has no resultant consciousness of the realm of senses or *kāma-loka*.

Salient Feature of Some Important Types of Mind

Way-Mind and Way-freed Mind : *Vīthi-citta, Vīthi-Vimutti-citta*

Pāli *vīthi* means way. There are six kinds of way through which Mind or *citta* can experience an object. The different ways are termed as the doors through which senses come in contact with objects. For example, when an object is experienced through eye we call the way or the door as eye-door-way-Mind or *cakkhu-dvāra-vīthi-citta*. The processes are same with the ways of ear, nose, tongue and Mind *i.e., sota-dvāra-vīthi-citta, ghāṇa-dvāra-vīthi-citta, jivhā-dvāra-vīthi-citta* and *mano-dvāra-vīthi-citta.*

Of course, in the sense-door processes there are other processes in which different types of Mind or *citta* arise. Among different types of Mind there arises *Bhavaṅga-citta* or life-continuum, which is not way-Mind or *vīthi-citta*, rather this Mind may be called *vīthi-*

vimutti-citta or Mind freed from the way. Not only the *bhavaṅga-citta,* but also *paṭi-sandhi-citta* or first consciousness, *cuti-citta* or last consciousness are also way free Mind. The object of the *vīthi--vimutti-citta* is same as *Paṭisandhi-citta*.

Vīthi--vimutti-citta experiences the object different from the object experienced by the sense-doors and mind-door processes. Functions of the different types of Mind may in nutshell be arranged in the following order:

(i) The function of *santīraṇa-citta* or Investigating Mind is performed through five sense-doors.

(ii) The function of the *tadārammaṇa-citta* or Registering Consciousness of Mind is performed through six sense-doors.

Here we like to add further note in respect of *tadārammaṇa*. The English translation of the term *tadārammaṇa* is 'registering' or 'retention'. But the literary meaning of the term is 'hangs on' to the object.

(iii) The function of *paṭisandhi-citta* or Rebirth Consciousness or Mind depends on any door.

(iv) The function of *bhavaṅga-citta* is performed without depending on any door.

(v) The function of *cuti-citta* is performed without being depending on any door.

Physical Base of Mind : *Citta Vatthu*

Door and base are different from one another. Door is the way through which objects are experienced by Mind, and bases are the places of origin of the objects of experience. As the door or *dvāra* is one of the conditions for arising of Mind or consciousness so the base is another condition for arising of Mind or consciousness. *Citta* or *nāma* cannot arise independently of *rūpa* or physical base, *citta* has *rūpa* as its base or the place of origin. In the sense experience of an object *dvāra* or door and *vatthu* have different functions although they have arisen in the eye-sense. The *cakkhu-vattu* or physical base for eye-consciousness is the base only for seeing consciousness. *Cakkhuppasāda-rūpa*, acts as *vatthu* or base for eye consciousness. In the same way *sotappasāda-rūpa*, acts as *vatthu* for hearing consciousness, *ghāṇappasāda-rūpa* acts as *vatthu* for smelling consciousness, *jivhāppasāda-rūpa* acts as *vatthu* or base for testing consciousness, *Kāyappasāda-rūpa* acts as *vatthu* or

base for body-consciousness. Sixth is the *hadaya-vatthu* or heart-base. It is different from Mind-door adverting consciousness. *Hadaya-vatthu* is a *rūpa* and not *nāma, i.e.*, it is physical not mental. *Paṭisandhi-citta* or first consciousness and *bhavaṅga-citta* or life continuum have their physical base as *hadaya-vatthu* or heart-base.

Vatthu or the base is not for the base of different types of Mind or consciousness but it is also the base of *cetasikas* or Mental Factors.

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16. Bhikkhu J. Kashyap. *Abhidhamma Philosophy* (Delhi, Bharatiya Vidya Prakashan, 1982), p. 125.
17. Ati-mahantaṃ, Mahantaṁ Parittaṃ, Ati-parittaṃ ceti pancadvāre, Manodvāre Vibhūtamavibhūtaṃ ceti. Chadhā visayappavatti veditabhā.
18. Uppādaṭṭhitibhaṅga-vasena khaṇattayaṃ ekacittakkhaṇaṃ nāma. Tāni paṇa sattarasacittakkhaṇāni rūpadhammānamāyu. Eka-cittakkhaṇātitani va bahu-cittakkhaṇātītāni vā ṭṭhitippatāneva pañcārammṇāni pañcadvāre āpāthamā-gacchanti.
19. Tasmā, yadi ekacittakkhaṇātītakaṃ rūpārammaṇaṃ cakkhussa apathamagacchati, tato param dvikkattum bhavaṅge calite bhavaṅgasotaṃ vocchinditivā tameva rūpārammaṇaṇ āvajjantaṇ pañcadvārāvajjanacittaṃ uppajjitvā nirujjhati. Tato tassānantaraṃ tameva rūpaṃ passantaṃ cakkhu-

viññāṇaṃ. Sampaṭicchantaṃ sampaticchanacittaṁ, Santīrayamānaṃ Santīranacittaṃ. Vavattahapentaṃ voṭṭhapanacittaṃ ceti yathākkamaṃ uppajjitvā nirujjhanti.

20. Kiccasaṅgahe kiccāni nāma. Paṭisandhi-bhavaṅgāvajjanadassana-savana-ghāyana-sāvana-phusana-sampaṭicchana-santīraṇa-voṭṭhapana-javana-tadārammaṇa-cutivasena cuddasavidhani bhavanti.
21. Āvajjana-kiccāni pana dve.
22. Kusala-vipāka-cakkhu-viññāṇa.
23. Akusala-vipāka-cakkhu-viññāṇa.
24. Tīni santīraṇa kiccāni.
25. Akusala-vipāka upekkhāsahagata santīraṇa citta.
26. Kusala-vipāka upekkhāsahagata santīraṇa citta.
27. Kusala-vipāka somanassasahagata santīraṇa citta.
28. Upekkhāsahagata Manodvārāvajjana Ahetuka Kriyā Citta.
29. Bhikkhu J. Kashyap. *Abhidhamma Philosophy*, p. 98.
30. Mahavipakani ceva santīraṇattayam ceti ekādasa tadārammaṇa kiccāni.
31. Gorkom, Nina Van. *Abhidhamma in Daily Life* (Sri Lanka, Mrs. H.M. Gunasekara Trust, 1979), p. 132.
32. Mutsuddi, Birendralal. *Abhidharmarthasangraha*, p. 141.
33. Akusala citta.
34. Kāmāvacara mahā-kusala citta, Mahā-vipāka citta.
35. Hasituppāda citta.
36. Rūpāvacara Jhāna-citta.
37. Rūpāvacara kriyā-citta.
38. Arūpāvacara Jhāna-citta.
39. Arūpāvacara kriyā-citta.
40. Lokuttara Magga-citta.
41. Lokuttara Phala-citta.
42. Lobha-mūla, dosa-mūla, moha-mūla.
43. Alobha, Adosa, Amoha.
44. *(i)* Cakkhu-Viññāṇa ahetuka vipāka citta.
    (ii) Sota-Viññāṇa ahetuka vipāka citta.
    (iii) Ghāṇa-Viññāṇa ahetuka vipāka citta.
    (iv) Jivhā-Viññāṇa ahetuka vipāka citta.
    (v) Kāya-Viññāṇa ahetuka vipāka citta.
45. Bhikkhu J. Kashyap. *Abhidhamma Philosophy*, pp. 16-17.
46. *Ibid.*, p. 21.
47. D. Kosambi. *Navanitatīkā* (Saranath, Maha Bodhi Society, date not mentioned), p. 12.
48. *(i)* Domanassa-sahagataṃ paṭigha-sampayutta asankhārikaṃ ekaṃ.
    (ii) Domanassa-sahagataṃ paṭigha-sampayutta sasankhārikaṃ ekaṃ.
49. *Aṭṭhasālinī* (II, Pt. IX) P.T.S., p. 249.
50. *(i)* Upekkhāsahagataṁ vicikicchāsampayutta asaṅkhārika moha-mūla cittaṁ.
    (ii) Upekkhāsahagataṁ uddhaccasampayutta asaṅkhārika moha-mūla cittaṁ.

51. *Kindered Sayings*. Translated by Woodward, F.L. (London, P.T.S. 1980), Part IV (Saḷāyatana-vagga).
52. Gorkom, Nina Van. *Abhidhamma in Daily Life*, p. 121.
53. Gorkom, Nina Van, *Abhidhamma in Daily Life*, p. 86.
54. Govinda, Angarika B. *The Psychological Attitude of Early Buddhist Philosophy*, p. 107.
55. *Nava Nālandā Research Publication*, ed. Satkari Mukherjee (Dr N. Tantia – Types of Causal Connections) Nava Nālandā Mahāvihara, 1957), pp. 195-208.
56. Conze, Edward, *Buddhist Thought in India*, p. 187.
57. Maung, Tin Pe. *The Path of Purity* (London, P.T.S.), p. 572.
58. *Middle Length Sayings IV* (P.T.S.) (*Saḷāyatana Vagga*, Ch. II) (Discourses on Six Senses), No. 148.
59. *Kindered Sayings IV*, Ch. III, Par. 191. (Kotthika).
60. Ārammaṇasaṅgahe ārammaṇāni nāma, rūpārammaṇaṃ, saddārammaṇaṃ, gandhārāmmaṇaṃ, rasārammaṇaṃ, phoṭṭhabbārammaṇaṃ, dhammārammaṇaṃ ceti chabbidāni bhavanti.
61. Bhikkhu J. Kashyap, *Abhidhamma Philosophy*, p. 115.
62. Lokuttaracittāni nibbānārammaṇānīti.
63. Tāni Kāmaloke sabbāni pi labbhanti. Rūpaloke pana ghānādittayam natthi. Arūpaloke pana sabbāni pi na saṅvijjanti.
64. Pañcadvārāvajjana sampaṭicchanasaṅkhātā pana mano-dhātū ca hadayaṃ nissitāyeva pavattanti.

Chapter Three

Realm of Mind

Mind Belonging to the Realm of Senses

As already remarked, we need sometimes the help of ethics in order to make clear certain problems connected with mental phenomena traced in the Buddhist Psychology. For example, as against 'Volitional Mind' word like 'Automatic Mind' has been used in some instances. But in ethics there is a term 'Non-volitional' which is generally used to indicate the opposite meaning of 'Volitional'. We like to use this ethical term in our discussions.

In order to maintain uniformity we shall mention in this chapter three types of Mind namely, Immoral, Unmoral and Good. In some books 'Beautiful Consciousness' is found to use. The word 'beautiful' has been borrowed from the science of aesthetic. So in lieu of 'beautiful' we like to use the ethical term 'good'.

At the very beginning of our discussion we have mentioned that the Buddhist Psychology is mingled with ethics, hence we will try to coin terms as far as practicable from the science or ethics and our endeavour will also be to coin terms from the science of Psychology, too.

Types of Immoral Mind

In the previous chapter the concept of Mind has been dealt with from all its possible points of view, and now we are embarking into the discussions on the realm of Mind. As it has been mentioned elsewhere Mind according to Anuruddha is of four types namely, *Kāmāvacara, Rūpāvacara, Arūpāvacara* and *Lokuttara*.

A short analysis of the meaning of the terms like *kāma* and *loka* respectively will help us to understand types of Mind under discussion. However, the fact may be, the Pāli term *kāma* is used here to mean desire and also the term *loka* is used to mean the realm or the world in the restricted sense. Indeed, we should be aware of the fact that, the ordinary meaning of the term *loka* would lead us to unbound confusion. *Loka* here will mean the realm of sense experience; and by the word sense we mean five sense-organs.

Mind belonging to *kāmaloka* or *kāmāvacara-citta* has been divided into three sub-divisions such as Immoral, Unmoral, and Good. Obviously at the root of the immoral types of Mind or consciousness there lie greed, hate and ignorance;[1] while at the root of the unmoral types of Mind or consciousness there lie disinterestedness, amity and knowledge.[2]

Immoral Mind is largely responsible for the sufferings of the beings in this world. What lies at the very root of the immoral types of Mind is craving. In other word craving is the origin, craving is the birth.[3]

In fact, greed, hate, ignorance are the conditions, *i.e.*, causes of the Immoral types of Mind and again, it may be said that, ignorance or the *moha* is the only condition or the cause of greed or *lobha* and hate or *dosa*. From the above discussion it has been made explicit that the Immoral types of Mind, however, according to root and condition are of three types. As it has already been mentioned that these types of Mind are mainly rooted in greed, rooted in hate and rooted in ignorance.[4] Of course, the very important point we are to remember here is that, in greed and also in hate there lies the elements of ignorance but the case is not same with ignorance itself. Ignorance is independent, in fact, independent in the sense that, for its coming into being no condition is necessary. So Mind rooted in greed and that of hate are of two-conditions, *i.e.*, greed-hate and ignorance; hate-greed and ignorance; in each case it is found that the element ignorance is present. On the other hand, mind rooted in ignorance goes without greed and hate. Another outstanding feature of Mind rooted in greed and that of the hate respectively is that, in the former one hate and in the later one greed are not found to exist. It is so because, of the fact that, the character of each is diametrically opposite to one another; their co-existence is impossible, it is impossible because, greed clings to the object while the tendency of hate is to destroy the object.[5]

Three terms *diṭṭhi, vedanā* and *sasaṅkhāra* which are closely connected with the types of Mind rooted in greed, hate and ignorance respectively deserve analysis for the better understanding of the types of the Immoral-Mind.

The term *diṭṭhi* is taken here as misconception, error. In the Early Buddhist Literature the term has been used very often to mean wrong-view. *Vedanā* is a term by which feeling or sensation is expressed; indeed, the feeling may be pleasant or painful. *Vedanā* is a psychic factor that is essentially present in all consciousness. 'It is primarily of three kinds namely, *(i) sukha* or agreeable, *(ii) dukha* or disagreeable, and *(iii) upekkhā* or indifference'.[6]

The consciousness of the eye, the ear, the nose, the tongue is accompanied by *upekkhā* or indifference but the consciousness of touch or *kāyaviññāṇa*, being more effective, is accompanied by either *sukha* or *dukha*.[7]

The term *sasaṅkhāra* is used here to express the meaning of the English word volition.

In combination with the above three terms namely, *diṭṭhi, vedanā* and *sasaṅkhāra* eight types of Mind we may get under Immoral group rooted in greed.

Doubt arises due to mal-apprehension of the object by Mind, in this state the object of consciousness is so obscure that Mind cannot properly concentrate upon it. Rapt-attention remains far away from this state of Mind. The state of mind reamins here in the state of fluxion. This state is neither pleasant nor painful, its attitude is rather indifferent.

Distraction may be explained in the same way. In this state Mind cannot concentrate upon the object of thought and it remains in restless condition; so Mind here takes indifferent attitude towards the object.

Immoral-Mind[8] of course, springs into being as the result of bad deeds namely, greed, hate and ignorance; they are: *(a)* eight rooted in greed,[9] *(b)* two rooted in hate[10] *(c)* two rooted in ignorance.[11]

These types of Mind are twelve in number and are immoral out and out.

Now we shall discuss one after another all the twelve types of Immoral types of Mind.

(a) Immoral-Mind rooted in greed are as follows:[12]

(i) Non-Volitional Mind accompanied by pleasure and associated with wrong view, *(ii)* Volitional Mind accompanied

by pleasure and associated with wrong view, *(iii)* Non-Volitional Mind accompanied by pleasure and disassociated from wrong view, *(iv)* Volitional-Mind accompanied by pleasure and disassociated from wrong view, *(v)* Non-Volitional Mind accompanied by hedonic indifference and associated with wrong view, *(vi)* Volitional-Mind accompanied by hedonic indifference and associated with wrong view, *(vii)* Non-Volitional Mind accompanied by hedonic indifference disassociated from wrong view, *(viii)* Volitional-Mind accompanied by hedonic indifference and disassociated from wrong view.

(b) Again, there are two types of mind or Consciousness rooted in hate namely, Non-Volitional and Volitional and associated with and disassociated from hate. They are as follows:[13]
(ix) Non-Volitional Mind accompanied by grief and associated with hate, and *(x)* Volitional-mind accompanied by grief and disassociated from hate.

(c) Again, there are two types of Mind or Consciousness rooted in ignorance, namely, Non-Volitional and Volitional. They are as follows:[14]
(xi) Non-Volitional Mind accompanied by hedonic indifference and associated with doubt, *(xii)* Volitional Mind accompanied by hedonic indifference and associated with distraction.

The Pāli word *paṭigha* means ill-will. 'Where there is ill-will there is displeasure', *i.e.*, *domanassa* and *vice-versa*.[15] The Pāli concept *paṭigha* has been discussed in the previous chapter.

Types of Unmoral Mind

The types of Mind which arise not conditioned by any one of the six causes, *i.e.*, greed, hate, ignorance, disinterestedness, amity and knowledge, are the good and the bad results of the former birth; when these are the results of bad deed we call them Immoral non-causal, *i.e.*, *akusala vipāka* on the one hand and when these are the results of good deed we call them Moral non-causal, *i.e.*, *kusalavipāka* on the other; and again, there are the types of Mind or consciousness that function due to their 'stored-energy' which

we call Inoperative-Mind or *kriyā citta*. All of them are termed as Resultant-Mind or Consciousness.

This class of Mind is neither moral nor immoral but unmoral. The implication of the word 'unmoral' is that, due to the result of previous birth this type of Mind functions without producing any kind of result. Sometime this type of Mind acts due to the result of good deed and again it acts due to the result of the bad deed but in both the cases no result follows from them.

As it has already been mentioned that, there is another type of Mind which belongs to the realm of sense experience. This type of Mind is called Inoperative-Mind or *kriyā citta*. It is inoperative in the sense that this type of Mind acts for its own sake only. An example will help us to understand the nature and the function of this type of Mind. For instance, when a moving circle is made to stop functioning it still moves for sometimes due to its 'stored-energy'. Similar is the case with this type of Mind.

Regarding the Immoral and the Inoperative types of Mind further discussion will be made in the chapter five.

There is Mind or Consciousness which arises by way of sight, hear, smell and taste. Again, there is Mind or Consciousness which arises by way of touch accompanied by pain. There are other two types of Mind which are called Recipient or *sampaṭicchana* and Investigating or *santīrana* Consciousness and both of them are accompanied by hedonic indifference.

(a) The types of Mind which are Immoral and Non-causal are seven. They are as follows:[16]
(i) Mind arises by way of sight, accompanied by hedonic indifference, *(ii)* Mind arises by way of hear, accomanied by hedonic indifference, *(iii)* Mind arises by way of smell, accompanied by hedonic indifference, *(iv)* Mind arises by way of teste, accompanied by hedonic indifference, *(v)* Mind arises by way of touch, accompanied by pain, *(vi)* Recipient type of Mind accompanied by hedonic indifference, *(vii)* Investigating type of Mind accompanied by hedonic indifference.

(b) The types of Mind which are Moral and Non-causal are eight. They are as follows:[17]
(viii) Mind arises by way of sight, accompanied by hedonic indifference, *(ix)* Mind arises by way of hear, accompanied by hedonic indifference, *(x)* Mind arises by way of smell,

accompanied by hedonic indifference, *(xi)* Mind arises by way of taste, accompanied by hedonic indifference, *(xii)* mind arises by way of touch, accompanied by pleasure, *(xiii)* Recipient type of Mind accompanied by hedonic indifference, *(xiv)* Investigating type of Mind accompanied by pleasure and, *(xv)* Investigating type of Mind accompanied by hedonic indifference.

There are types of Mind turning towards five-sense-doors and one to the mind-door and accompanied by hedonic indifference and there is another type of Mind which is originated from aesthetic pleasure and also accompanied by pleasure.

The types of Mind which are Inoperative are three. They are as follows:[18]

(xvi) Mind turning to the five sense-doors, accompanied by hedonic indifference, *(xvii)* Mind turning to the mind-door, accompanied by hedonic indifference, *(xviii)* Mind arising from aesthetic faculty, accompanied by pleasure.

Perhaps, it is the right time now for us to explain the process of thought by which sense-objects come to sense-organs or sense-doors. An object for example, the object of sight is presented to the sense; Mind then, in the thought process turns towards the realm of senses breaking the calm flow of the stream, *i.e.*, the stream of thought. By stream here we mean the stream of consciousness. Not withstanding the fact that, with the analogy of subject and the relation to its object the thought-process may well be understood. When the object is presented at the sense-door, *i.e.*, eye, the subject or Mind just perceives it as such, no definite character (of the object) has yet been ascribed to it, the object is merely received by the subject or the Mind. At the following moment the subject begins to act on the object as investigator. On examination Mind distinguishes the object as agreeable, moderately agreeable or disagreeable.[19]

Good Types of Mind

The types of Mind are called so because they generally deal with aesthetic aspects. In Buddhism the beautiful or *sobhana* is opposite to evil, *i.e.*, *pāpa*. So, similar word for the beautiful is 'good' and in

the ethical sense, the term may be treated as 'moral'. Again, the Pāli word *Mahā* which means great has been used to indicate more extensive field of the function of mind. In all, the great types of Mind are twenty-four and they are classed as: *(a)* the Great Moral or *Mahā kusala*, *(b)* the Great Unmoral or *Mahā vipāka*, and *(c)* the Great Inoperative or *Mahā kriyā*.

(a) The Great Moral types of mind are eight. They are as follows:[20]

(i) Non-Volitional Mind accompanied by pleasure and associated with wisdom, *(ii)* Volitional Mind accompanied by pleasure and associated with wisdom, *(iii)* Non-Volitional Mind accompanied by pleasure and disassociated from wisdom, *(iv)* Volitional Mind accompanied by pleasure and disassociated from wisdom, *(v)* Non-Volitional Mind accompanied by hedonic indifference and associated with wisdom, *(iv)* Non-Volitional Mind accompanied by hedonic indifference and associated with wisdom, *(vii)* Non-Volitional Mind accompanied by hedonic indifference and disassociated from wisdom, *(viii)* Volitional Mind accompanied by hedonic indifference and disassociated from wisdom.[21]

(b) The Great Immoral types of Mind are also eight. They are as follows:[22]

(ix) Non-Volitional Mind accompanied by pleasure and associated with wisdom, *(x)* Volitional Mind accompanied by pleasure and associated with wisdom, *(xi)* Non-Volitional Mind accompanied by pleasure and disassociated from wisdom, *(xii)* Volitional Mind accompanied by pleasure and disassociated from wisdom, *(xiii)* Non-Volitional Mind accompanied by hedonic indifference and associated with wisdom, *(xiv)* Volitional Mind accompanied by hedonic indifference associated with wisdom, *(xv)* Non-Volitional Mind accompanied by hedonic indifference and disassociated from wisdom and *(xvi)* Volitional Mind accompanied by hedonic indifference and disassociated from wisdom.[23]

(c) The Great Inoperative types of Mind are again eight as the following:[24]

(xvii) Non-Volitional Mind accompanied by pleasure and associated with wisdom, *(xviii)* Volitional Mind accompanied by pleasure and associated with wisdom, *(xix)* Non-Volitional

Mind accompanied by pleasure and disassociated from wisdom, *(xx)* Volitional Mind accompanied by pleasure and disassociated from wisdom, *(xxi)* Non-Volitional Mind accompanied by hedonic indifference and associated with wisdom, *(xxii)* Volitional Mind accompanied by hedonic indifference and disassociated from wisdom, *(xxiii)* Non-Volitional Mind accompanied by hedonic indifference and associated with wisdom and *(xiv)* Volitional Mind accompanied by hedonic indifference and disassociated from wisdom.

These types of Mind generally belong to the individuals who are free from desire and ignorance.

Mind Belonging to the Realm of Form

Above the realm of senses, *i.e., Kāmaloka* or *kāmāvacara* is the realm of Form or *Rūpaloka*. Mind in the Buddhist Psychology has been divided into different classes according to its objects of thought with which it rises and falls. Having roamed about in the realm of senses or *kāmaloka*, Mind, by virtue of merit develops a tendency within to elevate itself to a more higher realm which is called the realm of Form or *Rūpaloka*.

Rūpāvacara consciousness or Mind in fact is experienced in *Rūpaloka*,[25] however, by *Rūpaloka* we understand that kind of the realm which consists of *Jhāna* or meditation. It is, according to the Early Pāli literature the kind of realm where purity and serenity, peace and tranquility persist. By virtue of pure or developed thought one can reach this state (of Mind) and with the help of a good teacher one could elevate himself to the realm of Form or *Rūpaloka*.

By far the best meditation or *jhāna* is the only means which can rightly place oneself on the stepping stone to the realm of Form. Through moral practice or the practice of *sīla* one can develop knowledge to enter into the realm of *Rūpaloka*, where the influence of five hindrances[26] such as sense-desire or *kāmacchanda*, ill-will or *paṭigha*, sloth and torpor or *thīna-middha*, restlessness or boarding or *uddhacca-kukkucca* and doubts or *vicikicchā* get less strength; not only that at the same time they have been burnt out by the practice of meditation or *jhāna*.

The types or Mind experienced in the realm of Form or *Rūpaloka* have the tendency to place themselves on more and more higher stages of meditation. The realm of Form is consisted of elements completely free from desire, ill-will and the like, and it is calm. The individuals endowed with high thinking may try to enter into the realm of *nibbāna* and they may practice meditation in order to purity their heart or Mind.

The result of the good deed accumulated in the realm of senses or *kāmaloka* may find its expression in the realm of Form or *Rūpaloka* or elsewhere at a time suited to them but the resultant consciousness of the resultant Mind of the realm of Form or *Rūpaloka* gets rebirth in this realm soon after death. Needless to mention that the action of Mind is so strong that it need not wait for moment to bear fruits.

According to the different aspects of *kamma rūpa*-mind may be divided into three classes of which *(a)* first belongs to the moral faculty or *kusala, (b)* second to the resultant or *vipāka,* and (c) third to the inoperative or *kriyā*. In combination with all these faculties and that of five factors the *rūpa*-mind are of fifteen types.

An important note regarding the nature and function of Inoperative Consciousness or Mind is that, this type of Mind do function producing no effect whatsoever, and on analysis it has been found that at the root of this type of Mind there exists three types of cause or *hetu* namely, *alobha, adosa* and *amoha*. Since moral and immoral consciousness constitute *kamma* or result we shall use here the English word 'inoperative' for the Pāli term *kriyā* which never produce any kind or *kamma* or result.

The types of Moral-*Rūpa*-Mind have been divided into five classes according to their constituent factors. They have the first, the second, the third, the fourth and the fifth stages of meditation or *jhāna*. The factors which comprise of different stages of meditation are Initial Application of Mind, Sustained Application of Mind, Joy, Happiness and Rapt-attention.[27]

To understand the nature of the five types of Mind belonging to the realm of the Form a short analysis of the terms used therein is necessary. It is necessary because, the real meaning and also the import of the Pāli terms are not always in many cases clear. A detailed discussion on the subject will be made in chapter nine.

The Pāli term *vitakka* indicates the sense of directing concomitant properties of the mind towards the object.[28] The term *vitakka* derives

from '*vi* + *takk*' to think. Usually it means reflection. The function of *vitakka* in the sphere of meditation or *jhāna* is to direct mind towards the thinking object, as if ' king's favourite would conduct a villager to the place, even so *vitakka* directs mind towards the object'.[29] *Vicāra* is the continued exercise of Mind on the object. It derives from '*vi* + *car*' to move. Commentary states the function of *vicāra* is to examine the object of meditation. *Pīti* signifies the interest of the object which culminates in pleasure and this follows the sense of happy feeling which is said to be termed as *sukha*. *Pīti* creates an interest on the object and *sukha* enjoys it to the brim of satisfaction.

The difference between *pīti* and *sukha* is expressed in the Early Pāli literature by the simile of a traveller in the desert who during thirst finds an oasis yonder and this arises in him a sense of pleasure. Actually when he drinks water and thus quenches his thirst then the sense of happiness covers his mind. *Ekaggatā* is a term by which we mean rapt-attention of Mind on the object of thought.

The Pāli term *ekaggatā* has been rendered into English as 'one-pointedness' by some scholars. In the preface of this book we have said that non-psychological terms as far as possible will be used in our discussions about mental phenomena. So we like to use 'Rapt-attention' for the Pāli term *ekaggatā*. Further, the term *ekaggatā* explains a good deal of the mental activities or the thought process than anything else. Hence, the word 'attention' is to be used here with an attribute 'rapt' to it. The English translation for these Pāli terms are Initial application, Sustained application, Joy, Happiness and Rapt-attention, respectively.

The types of *rūpa-mind* belonging to the realm of Form are fifteen altogether and again they have been sub-divided into three classes namely, *(a)* Moral or *kusala*, *(b)* Resultant or *vipāka*, and (c) Inoperative or *kriyā*.

The Types of Moral-Mind

In fact, Mind is one but in modification with the mental factors it may be divided into different classes. The classes of Mind of this realm may well be stated by the simile of a running train consisting of five coaches. On its journey forward one coach at one halt is cut off from the rest. However, following the same process in the long

run when the train reaches its destination we find the engine alone remains there, compartments attached to it are left at each halting station behind. The case in same with the three classes of Mind experienced in the realm or Form or *Rūpaloka*.

(a) Thus, there are five types of Moral-Mind or *kusala-citta* as the following:[30]

(i) Moral-mind at the first stage of meditation associated with Initial application, Sustained application, Joy, Happiness and Rapt-attention, *(ii)* Moral-Mind at the second stage of meditation associated with Sustained application, Joy, Happiness and Rapt-attention, *(iii)* Moral-Mind at the third stage of meditation associated with Joy, Happiness and Rapt-attention, *(iv)* Moral-Mind at the fourth stage of meditation associated with Happiness and Rapt-attention, and *(v)* Moral-Mind at the fifth stage of meditation associated with hedonic indifference and Rapt-attention.[31]

The Pāli term *upekkhā* here is to indicate the state of mind when it neither is pleasant nor unpleasant but indifferent. Here, Mind is indifferent towards happiness. As happy is an ethical term therefore its character is none but hedonic.

Resultant Types of Mind

The types of the Resultant Consciousness or Mind are the effects of the moral deed performed in the realm of Form or *Rūpaloka*. These types of Mind belong to the persons who are generally free from five hinderances.

(b) The Resultant Consciousness yield fruits in the immediate next birth. Particularly no gap is found between the period of attainment and fruition. So, in the Early Buddhist literature these types of Mind have been called as *Anantariya-kusala-cittāni.*[32]

The types of Mind mentioned below are the Resultant-Mind. They are five as the following:[33]

(vi) Resultant-Mind at the first stage of meditation associated with Initial application, Sustained application, Joy, Happiness and Rapt-attention, *(vii)* Resultant-Mind at the second stage of meditation associated with Sustained application, Joy, Happiness and Rapt-attention, *(viii)* Resultant-Mind at the third

stage of meditation associated with Joy, Happiness and Rapt-attention, *(ix)* Resultant-Mind at the fourth stage of meditation associated with Happiness and Rapt-attention, *(x)* Resultant-Mind at the fifth stage of meditation associated with hedonic indifference and Rapt-attention.

Inoperative Types of Mind

What has been stated so far in respect of the Moral and the Resultant types of Mind is also applicable to the Inoperative types of Mind. These types of Mind generally belong to the *Arahants* and are consequentiy remained beyond the domain of moral and immoral actions.

(c) Again, the types of the Inoperative-Mind or *kriyā-citta* are five as the following:[34]

(xi) Inoperative-Mind at the first stage of meditation associated with Initial application, Sustained application, Joy, Happiness and Rapt-attention, *(xii)* Inoperative-Mind at the second stage of meditation associated with Sustained application, Joy, Happiness and Rapt-attention, *(xiii)* Inoperative-Mind at the third stage of meditation associated with Joy, Happiness and Rapt-attention, *(xiv)* Inoperative-Mind at the fourth stage of meditation associated with Happiness and Rapt-attention, *(xv)* Inoperative-Mind at the fifth stage of mentation associated with hedonic indifference and Rapt-attention.

Above are the five types of Mind or *citta* experienced meditation or *jhāna* in the realm of Form or *Rūpaloka*. These *Jhānas* or types of meditation are favourites of the *Buddhas* and *Arahants*. Records have been found in the Early Buddhist literature that Gotama the Buddha before his final exit or *Mahā Parinibbāna* practised these types of *jhāna*. From this the conclusion may be drawn that, by the practice of these kinds of meditation one can place himself on the path to *nibbāna*.

Mind Belonging to the Realm of Formlessness

Through the complicated thought-process Mind belonging to the realm of Form or *Rūpaloka* enter into the realm of Formlessness or *Arūpaloka*. In fact, the realm of the Formlessness is higher than the

realm of Form. Indeed, in this realm Mind begins to contemplate on higher and higher object of thought. The nature and the process of thought is that, during meditation Mind naturally confronts with various kinds of obstacles. The meditative-mind gradually overcomes them and enter into higher realms where its thought-object becomes empty space, no material object is perceived there. And again during deep meditation Mind adopts voidness as its thought-object.

At this state of course, Mind is annoyed by the material object. Mind now begins to consider matter to be identical with body. Indeed, here Mind perceives body as the composition of matters. Mind or *citta* is now more and more inclined to go deep into subtlity. And it seems needless to mention that Mind now begins to think of the object which in fact, has no shape, no size and no extension; it is one-the infinite space. As the infinite space is the object of thought, Mind arises therein is termed by that object, i.e., 'Infinite Spatial-Mind'. This type of Mind has been considered in *Abhidhamma* as *Ākāsānañcāyatana citta*.[35]

Further, it is to be noted here that the concept of space is one and infinite. The very idea of infinity presupposes finitude; indeed, what we call finite space is but the part of infinite space. Space occupied by the material object such as table, chair and the like is finite.

On its progress towards higher level of thought Mind takes 'infinite-mind' or *Viññāṇañcāyatana-citta* as its object of thought.[36] Here, Mind itself becomes its though-object. Now the contemplating Mind like unbridle horse runs fast to the higher stages of meditation giving up every thing born of matters. At this stage Mind or meditative-mind perceives nothing.[37] And at times it perceives the 'presence of nothing'.[38] Therefore, this state of Mind has been described in the *Abhidhamma* as *Ākiñcaññāyatana citta* which means Mind belongs to the state of 'is perceived' and 'is not-perceived,[39] or *Ākiñcaññāyatana citta*.

The meditative-mind now contemplates on the so subtle object that it cannot be perceived in any way. It is not perceived for two reasons; firstly, for its extremely subtle nature and secondly, it remains in so high a state that perception cannot reach there; hence, it is the state of 'perception and not-perception'.

It has already been stated in the previous section that the types of Mind may be classified into three main groups namely, Moral or *kusala*, Resultant or *vipāka* and Inoperative or *kriyā*.

The nature and the function of the Moral, Resultant and Inoperative types of Mind have been explained in the previous section of this chapter.

Thus, according to the object which has been adopted for meditation by Mind may be classified into four types such as Moral-Mind which adopts infinity of space as its thought object, infinity of mind as its thought object, nothingness as its thought object, and lastly infinity of perception as its thought object. So, there are four types of Mind belonging to the Moral group as the following:[40]

(i) Moral-Mind contemplating on the infinity of space, *(ii)* Moral-Mind contemplating on the infinity of mind, *(iii)* Moral-Mind contemplating on nothingness, and *(iv)* Moral-Mind contemplating on perflexity of perception.

In the similar way the Resultant types of Mind perform their function and they are also four. The first type of Mind adopts infinity of space as its thought object, the second adopts infinity of mind as its thought object, the third adopts nothingness as its thought object and the fourth adopts the infinity of perception as its thought object. And they are as follows:[41]

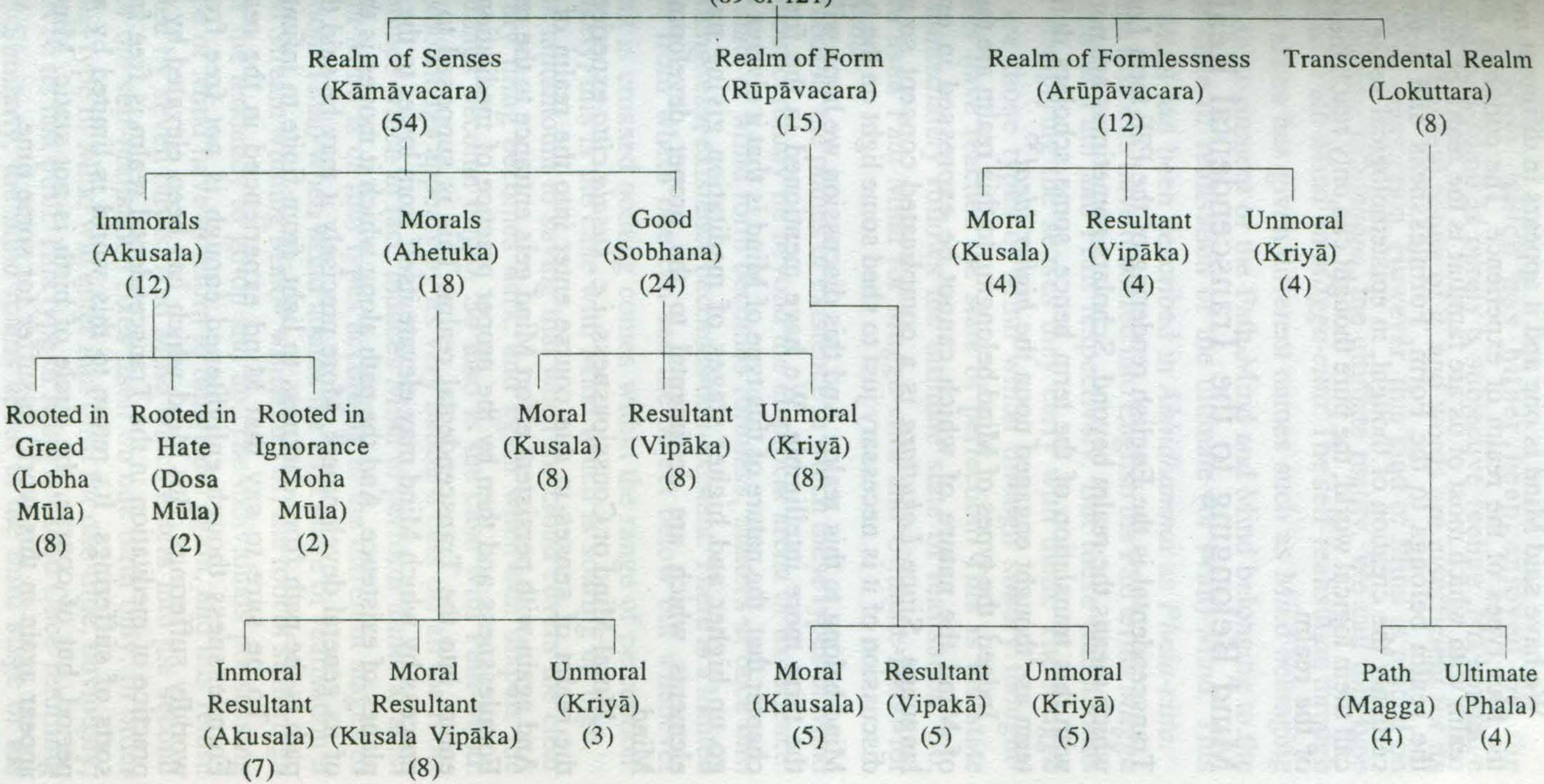
(v) Resultant-Mind contemplating on the infinity of space, *(vi)* Resultant-Mind contemplating on the infinity of mind, *(vii)* Resultant-Mind contemplating on nothingness, *(viii)* Resultant-Mind contemplating on the perflexity of perception.

The case is similar with the types of the Inoperative-Mind. These types of Mind contemplate on the object, and their contemplation produces no result, but their respective acts end in themselves. Here infact, an example will help us to understand the nature and the function of the Inoperative-Mind. Suppose a clock has been winded to strike a particular hour, and it performs its task accordingly but still there remains a considerable quantity of wind in the clock and naturally it will continue to strike till the wind is exhausted. The Inoperative types of Mind are like that of the clock mentioned.

Inoperative types of Mind are again four and they are as follows:[42]

(ix) Inoperative-Mind contemplating on the infinity of space, *(x)* Inoperative-Mind contemplating on the infinity of Mind, *(xi)* Inoperative-Mind contemplating on nothingness, *(xii)* Inoperative-Mind contemplating on the perflexity of perception.

Table 2: Mind


(CITTA)
(89 or 121)
Realm of Senses (Kāmāvacara) (54)
Realm of Form (Rūpāvacara) (15)
Realm of Formlessness (Arūpāvacara) (12)
Transcendental Realm (Lokuttara) (8)
Immorals (Akusala) (12)
Morals (Ahetuka) (18)
Good (Sobhana) (24)
Moral (Kusala) (4)
Resultant (Vipāka) (4)
Unmoral (Kriyā) (4)
Rooted in Greed (Lobha Mūla) (8)
Rooted in Hate (Dosa Mūla) (2)
Rooted in Ignorance Moha Mūla) (2)
Moral (Kusala) (8)
Resultant (Vipāka) (8)
Unmoral (Kriyā) (8)
Inmoral Resultant (Akusala) (7)
Moral Resultant (Kusala Vipāka) (8)
Unmoral (Kriyā) (3)
Moral (Kausala) (5)
Resultant (Vipakā) (5)
Unmoral (Kriyā) (5)
Path (Magga) (4)
Ultimate (Phala) (4)

We have said Mind is one and it appears in different modes in the four types of the realm of experience. The common world or realm with which most of us are familiar is the realm of senses but the realm belongs to the Form, Formlessness and beyond are certainly the creation of thought, in epistemological sense we may call them logical world; the pure thought can only reach these types of the realm.

Mind Belonging to the Transcendental Realm

Transcendental is the English rendering of the Pāli term *Lokuttara* which means the realm beyond. Scholars sometimes are not happy with this translation of the term hence, some scholars define the term as 'thought engaged upon the *higher ideal*.[43]

Indeed, the types of Mind belonging to this realm are the types of Mind the nature of which cannot be expressed in ordinary language. Since *Lokuttara* is a complicated concept so a short discussion of it is necessary just to shed some light on the types of Mind belong to this realm. And this discussion we hope will make the term more intelligible. We have mentioned in the foregoing chapter that, the nature of this type of Mind is that it always tries to go up higher and higher stages of meditation giving up defile elements which are detrimental to the proper development of Mind.

Moral-Mind or Consciousness, *i.e., kusala citta* experienced in the realm of senses in due course enter into the realm of Form. And again with persistent effort Mind gets entrance to the realm of Formlessness and then by the proper practice of meditation Mind enters into the Transcendental realm. This is supposed to be the process by which Mind may elevate itself from lower to the higher planes of existence. And the path along which it moves is the path of its general development. More precisely it may be said that the path is the path from darkness to light, from finite to infinity.

To be sure to say that Mind experienced in the realm of Formlessness though enlightened enough is not free from the worldly sufferings. But Mind which has been elevated by proper practice of meditation in the Transcendental realm is free from all sorts of sufferings. Its return to this world is limited by a fixed period, but of course, the circle of birth is not static. Mind may appear again in this world to suffer for some time.

The ecstasy which has hither been enjoyed by the Transcendental-Mind is purely a subjective feeling. No language can express the real nature of it, and words are insufficient for its definition or description. However, this kind of Mind is placed on the path leading to *nibbāna*, the ultimate reality. We call this type of Mind as 'Path-Mind' or *Magga-citta*. The self-realisation through different states has given different names such as Mind belonging to the Path attainment or the Path-Mind and Mind belonging to the ultimate state of realisation or the ultimate (or Fruit)-Mind. This type of Mind has been described in *Abhidhamma* as *Phala-citta*.

Some scholars have rendered into English the Pāli terms *Magga* and *Phala* as Path and Fruit respectively. But these translations are not complying the senses they carry with them. The *Magga cittāni* are those types of Mind which through sundry thought-processes have reached the state of perfection. This is the state which immediately follows the ultimate state of realisation. So, we have used Path-Mind for *Magga-citta* and Ultimate-Mind for *Phala-citta*.

Of course, the planes of existence in which these types of Mind roam about certainly lie beyond the empirical arena of experience. In this state of Mind form becomes formless, matters at once turn into nothingness, existence becomes non-existent. There is a limited distance from where one can see the object below but whenever this limit is crossed nothing comes within the range of perception. Most likely, this is the case with Mind which is soaring up high.

It is tantamount to saying that when the cloud covers the clear sky every thing becomes dark, and again when sun dispels the cloud things become bright. So also is the case with Path-Mind. When knowledge appears by its very nature it cuts off all the roots of ignorance which in fact, induces Mind to perform immoral acts.

Path-Mind is of four types according to the different stages of realisation. Thus, when Mind attains the first stage of realisation it is called Stream winning Mind[44] which cuts off the root of sufferings and has the tendency to go up and up. The individuals possessing this type of Mind have to return to this realm again, and this return is limited by seven births. And Mind which enters into the second stage of the self-realisation fixes itself on one birth only. In order word this type of Mind will enter into birth for one-time, obviously, this will be its last birth. This type of Mind is called Once-returning Mind.[45] Similarly, the mind roams about in the third stage of the

self-realisation will never born in this world of ours. This type of Mind is called Non-returning Mind.[46] This type of Mind never returns. The fourth or the final stage of meditation is the states enjoyed by the *Arahants* only, and naturally this type of Mind has been called Mind belonging to the *Arahants*. Mind of this type ofcourse, will obviously flow down to the vast sea of *nibbāna* which seems to be the ultimate aim of the *Arahants*. An *Arahant* is completely free from any kind of desire, anger, ignorance and he will never be the subject of rebirth after death. The seeds of his reproduction in the form of matter have been burnt out. All kinds of craving and every kind of ignorance have been annihilated.

Immediately after the attainment of Stream winning state Mind turns into Ultimate one. The types of Mind again may be divided into two groups such as: *(a)* Moral or *kusala*, and *(b)* Resultant or *vipāka*.

The four types of Mind belonging to the Moral group are following:[47]

(i) Stream winning Path-Mind, *(ii)* Once-returning Path-Mind, *(iii)* Non-returning Path-Mind, *(iv)* Path-Mind belonging to the *Arahants*. The important point we are to note here is that, the Path-Mind always remains in the process of thought while that of the Ultimate (or Fruit)-Mind is the product of that process.

Again, the Ultimate (or Fruit)-Mind is of four types such as Stream winning. Once-returning, Non-returning and Mind belonging to the *Arahants*. They are as follows:[48]

(v) Stream winning Ultimate (or Fruit)-Mind, *(vi)* Once returning Ultimate (or Fruit)-Mind, *(vii)* Non-returning Ultimate (or Fruit)-Mind, *(viii)* Ultimate (or Fruit)-Mind belonging to the *Arahants*.

We have just completed our discussions about the eight types of Mind beonging to the Path and that of the Ultimate (or Fruit)-Mind. But they may become forty multiplying by the five stages of meditation experienced in the realm of form or *Rūpaloka*.

Again the four types of the Path-Mind under Moral group may become twenty in combination with the five stages of meditation, and accordingly there are five types of Stream winning Path-Mind.[49]

They are as the following:[50]

(i) Stream winning Path-Mind at the first stage of meditation associated with Initial application, Sustained application, Joy, Happiness and Rapt-attention, *(ii)* Stream winning Path-Mind at the second stage of meditation associated with Sustained application,

Joy, Happiness and Rapt-attention, *(iii)* Stram winning Path-Mind at the third stage of meditation associated with Joy, Happiness and Rapt-attention, *(iv)* Stream winning Path-Mind at the fourth stage of meditation associated with Happiness and Rapt-attention, *(v)* Stream winning Path-Mind at the fifth stage of meditation associated with hedonic indifference and Rapt-attention.

Again there are five types of Once-returning Path-Mind[51] as the following:[52]

(vi) Once-returning Path-Mind at the first stage of meditation associated with Initial application, Sustained application, Joy, Happiness and Rapt-attention, *(vii)* Once-returning Path-Mind at the second stage of meditation associated with Sustained application, Joy, Happiness and Rapt-attention, *(viii)* Once-returning Path-Mind at the third stage of meditation associated with Joy, Happiness and Rapt-attention, *(ix)* Once-returning Path-Mind at the fourth stage of meditation associated with Happiness and Rapt-attention, *(x)* Once-returning Path-Mind at the fifth stage of meditation associated with hedonic indifference and Rapt-attention.

Again, there are five types of Non-returning Path-Mind[53] as the following:[54]

(xi) Non-returning Path-Mind at the first stage of meditation associated with Initial application, Sustained application, Joy, Happiness and Rapt-attention, *(xii)* Non-returning Path-Mind at the second stage of meditation associated with Sustained application, Joy, Happiness and Rapt-attention, *(xiii)* Non-returning Path-Mind at the third stage of meditation associated with Joy, Happiness and Rapt-attention, *(xiv)* Non-returning Path-Mind at the fourth stage of meditation associated with Happiness and Rapt-attention, *(xv)* Non-returning Path-Mind at the fifth stage of meditation associated with hedonic indifference and Rapt-attention.

In the same manner we find there are again five types of the Path-Mind belonging to the *Arahants*.[55] They are as follows:[56]

(xvi) Path-Mind belonging to the *Arahants* at the first stage of meditation associated with Initial application, Sustained application, Joy, Happiness and Rapt-attention, *(xvii)* Path-Mind belonging to the *Arahants* at the second stage of meditation associated with Sustained application, Joy, Happiness and Rapt-attention, *(xviii)* Path-Mind belonging to the *Arahants* at the third stage of meditation associated with Joy, Happiness and Rapt-attention, *(xix)* Path-Mind belonging to the *Arahants* at the fourth stage of meditation associated

with Happiness and Rapt-attention, *(xx)* Path-Mind belonging to the *Arahants* at the fifth stage of meditation associated with hedonic indifference and Rapt-attention.

The process, we have mentioned in connection with the types of the Path-Mind, is also same with the Ultimate (or Fruit)-Mind.[57]

There are five types of Stream winning Ultimate (or Fruit)-Mind[58] as the following:

(i) Stream winning Ultimate (or Fruit)-Mind at the first stage of meditation associated with Initial application, Sustained application, Joy, Happiness and Rapt-attention, *(ii)* Stream winning Ultimate (or Fruit)-Mind at the second stage of meditation associated with Sustained application, Joy, Happiness and Rapt-attention, *(iii)* Stream winning Ultimate (or Fruit)-Mind at the third stage of meditation associated with Joy, Happiness and Rapt-attention, *(iv)* Stream winning Ultimate (or Fruit)-Mind at the fourth stage of meditation associated with Happiness and Rapt-attention, *(v)* Stream winning Ultimate (or Fruit)-Mind at the fifth stage of meditation associated with hedonic indifference and Rapt-attention.

Again there are five types of Once-returning Ultimate (or Fruit)-Mind[59] as the following:[60]

(vi) One-returning Ultimate (or Fruit)-Mind at the first stage of meditation asociated with Initial application, Sustained Application, Joy, Happiness and Rapt-attention, *(vii)* Once-returning Ultimate (or Fruit)-Mind at the second stage of meditation associated with Sustained application, Joy, Happiness and Rapt-attention, *(viii)* Once-returning Ultimate (or Fruit)-Mind at the third stage of meditation associated with Joy, Happiness and Rapt-attention, *(ix)* Once-returning Ultimate (or Fruit)-Mind at the fourth stage of meditation associated with Happiness and Rapt-attention, *(x)* Once-returning Ultimate (or Fruit)-Mind at the fifth stage of meditation associated with hedonic indifference and Rapt-attention.

There are again, five types of non-returning Ultimate (or Fruit)-Mind[61] as the following:[62]

(xi) Non-returning Ultimate (or Fruit)-Mind at the first stage of meditation associated with Initial application, Sustained application, Joy, Happiness and Rapt-attention, *(xii)* Non-returning Ultimate (or Fruit)-Mind at the second stage of meditation associated with Sustained application, Joy, Happiness and Rapt-attention, *(xiii)* Non-returning Ultimate (or Fruit)-Mind at the third stage of meditation associated with Joy, Happiness and Rapt-attention, *(xiv)*

Non-returning Ultimate (or Fruit)-Mind at the fourth stage of meditation associated with Happiness and Rapt-attention, *(xv)* Non-returning Ultimate (or Fruit)-Mind at the fifth stage of meditation associated with hedonic indifference and Rapt-attention.

Again, there are five types of Ultimate (or Fruit)-Mind belonging to the *Arahants*[63] as the following:[64]

(xvi) Ultimate (or Fruit)-Mind belonging to the *Arahants* at the first stage of meditation associated with Initial application, Sustained application, Joy, Happiness and Rapt-attention, *(xvii)* Ultimate (or Fruit)-Mind belonging to the *Arahants* at the second stage of meditation associated with Sustained application, Joy, Happiness and Rapt-attention, *(xviii)* Ultimate (or Fruit)-Mind at the third stage of meditation associated with Joy, Happiness and Rapt-attention, *(xix)* Ultimate (or Fruit)-Mind at the fourth stage of meditation associated with hedonic indifference and Rapt-attention.

In all there are forty types of Mind in the Transcendental realm, i.e., *Lokuttara* state of which twenty belong to the Path-Mind *i.e., Magga-citta* and twenty belong to the Ultimate (or Fruit)-Mind, *i.e., Phalacitta.*

Although the types of Mind belonging to the Transcendental realm, *i.e., Lokuttara* state are eight they become forty as we have discussed above in combination with five stages of meditation or *Jhānas*.

In nutshell the eight types of *Lokuttara citta* or the types of Mind belonging to the Transcendental realm or world may become forty by making sub-division into the path and fruit according to five factors of *Jhānas*, with which they are associated.[65]

Table 3: Transcendental Mind

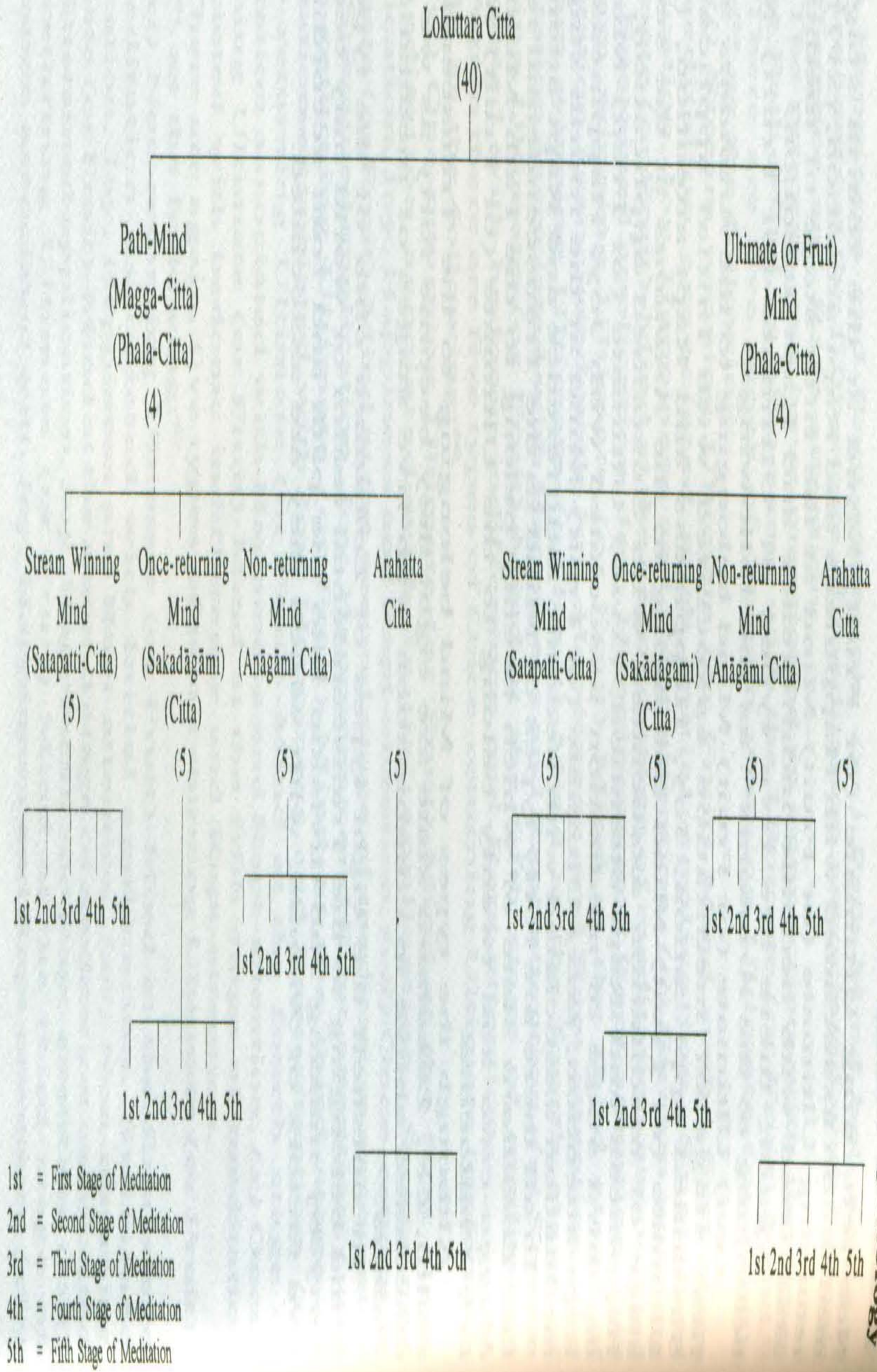
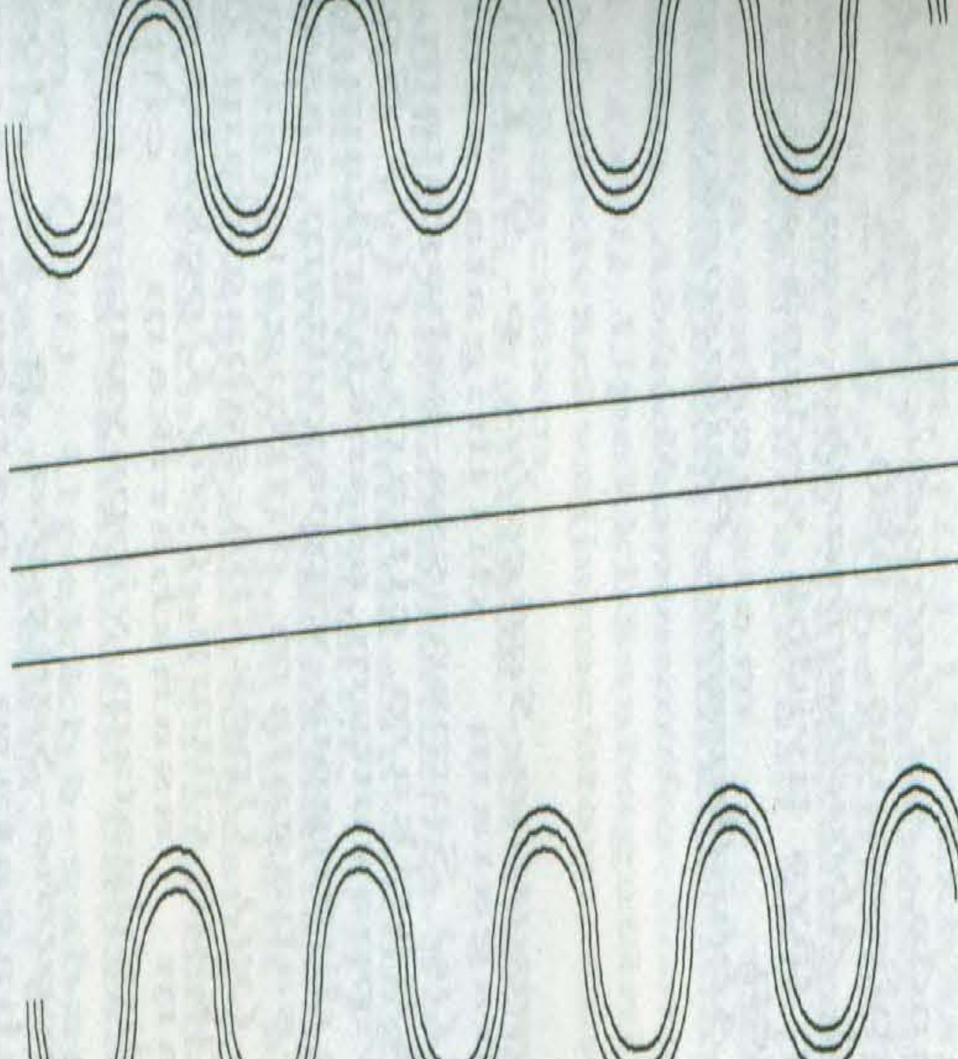


Table 3a: Structure of Mind Stream of Consciousness or Citta

Peripherical
or
Surface



Sub-Peripherical
or
Sub-Surface

Sub-Liminal
or
Depth

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2. *Ibid.*, p. 13 (Alobha, Adosa, Amoha).
3. Mourice, David, *The Lion's Roar,* London, Rider & Co., 1962, p. 131.
4. Brahmachari, Silananda. *An Introduction to Abhidhamma*, Calcutta, J. Barua Publications, 1980, p. 72.
5. Mutsuddi, Birendralal. *Abhidharmartha-sangraha*, p. 15.
6. Tatthā vedanāsangahe tāva tividhā vedanā–sukhaṃ, dukhaṃ, adhukkhamsukhaṃ ceti.
7. Bhikkhu J. Kashyap. *Abhidhamma Philosophy*, pp. 87-88.
8. Akusala citta.
9. Lobha Mūla.
10. Dosa Mūla.
11. Moha Mūla.
12. Anuruddha. *Abhidhammattha-Saṅgaha,* p. 9. Lobha-Mūla : *(i)* Somanassa-sahagataṃ diṭṭhigata-sampayuttaṃ asankhārikaṃ cittaṃ, *(ii)* Somanassa-sahagataṃ diṭṭhigata-sampayuttaṃ sasankhārikaṃ cittaṃ, *(iii)* Somanassa-sahagataṃ diṭṭhigata-vippayuttaṃ asankhārikaṃ cittaṃ, *(iv)* Somanassa-sahagataṃ diṭṭhigata-vippayuttaṃ sasankhārikaṃ cittaṃ, *(v)* Upekkhā-sahagataṃ diṭṭhigata-sampayuttaṃ asankhārikaṃ cittaṃ, *(vi)* Upekkhā-sahagataṃ diṭṭhigata-vippayuttaṃ sasankhārikaṃ cittaṃ, *(vii)* Upekkhā-sahagataṃ diṭṭhigata-sampayuttaṃ asankhārikaṃ cittaṃ, *(viii)* Upekkhā-sahagataṃ diṭṭhigataṃ-vippayuttaṃ sanskhārikaṃ cittaṃ.
13. Anuruddha. *Abhidhammattha-Saṅgaha,* p. 12. Dosa-Mūla : *(ix)* Domanassa-sahagataṃ paṭigaha-samayuttaṃ asankhārikaṃ cittaṃ, *(x)* Domanassa-sahagataṃ paṭigaha-sampayuttaṃ sasankhārikaṃ cittaṃ.
14. Anuruddha. *Abhidhammattha-Saṅgaha,* p. 13. Moha-Mūla : *(xi)* Upekhā-sahagataṃ vicikicchā-samayuttaṃ cittaṃ *(xii)* Upekhā-sahagataṃ uddhacca-sampayuttaṃ cittaṃ.
15. Mahathera, Narada. *A Manual of Abhidhamma*, Sri Lanka, Kandy, Buddhist Publication Society, 1968, p. 23.
16. Anuruddha. *Abhidhammattha-Saṅgaha,* p. 15. Akusala vipākāni : *(i)* Upekkhāsahagataṃ cakkhuviññāṇaṃ, *(ii)* Upekkhāsahagataṃ sotaviññāṇaṃ, *(iii)* Upekkhāsahagataṃ

ghāṇaviññāṇaṃ, *(iv)* Upekkhāsahagataṃ jivhāviññāṇaṃ, *(v)* Dukkhasahagataṃ kāyaviññāṇaṃ, *(vi)* Upekkhāsahagataṃ sampaṭicchana-cittaṃ, and *(vii)* Upekkhāsahagataṃ santīraṇa-cittaṃ.

17. Anuruddha. *Abhidhammattha-Saṅgaha,* p. 17. Kusala-vipāka-hetuka : *(viii)* Upekkhāsahagataṃ kusala-vipākaṃ cakkhuviññāṇaṃ, *(ix)* Upekkhāsahagataṃ kusala-vipāka sotaviññāṇaṃ, *(x)* Upekkhāsahagataṃ kusala-vipāka ghāna-viññāṇaṃ, *(xi)* Upekkhāsahagataṃ kusala-vipāka jivhāviññāṇaṃ, *(xii)* Sukhasahagataṃ sampaṭicchana cittaṃ, *(xiii)* Upekkhāsahagataṃ sampaṭicchana cittaṃ, *(xiv)* Somanassa-sahagataṃ santīraṇacittaṃ, *(xv)* Upekkhāsahagataṃ santīraṇacittaṃ.
18. Anuruddha. *Abhidhammattha-Saṅgaha,* p. 19. Ahetuka kriyā-cittāni : *(xvi)* Upekkhāsahagatāni pañcadvārāvajjanacittaṃ, *(xvii)* Manodvārāvajjanacittaṃ, *(xviii)* Somanassa-sahagataṃ hasituppādacittaṃ.
19. Brahmachari, Silananda. *An Introduction to Abhidhamma*, p. 64.
20. Anuruddha. *Abhidhammattha-Saṅgaha*, p. 21. Mahā kusala cittāni : *(i)* Somanassa-sahagataṃ ñāṇasampayuttaṃ asankhārikaṃ cittaṃ, *(ii)* Somanassa-sahagataṃ ñāṇavippayuttaṃ asankhārikaṃ cittaṃ, *(iii)* Somanassa-sahagataṃ ñāṇavippayuttaṃ asankhārikaṃ cittaṃ, *(iv)* Somanassa-sahagataṃ ñāṇasmpayuttaṃ asankhārikaṃ cittaṃ, and *(v)* Upekkhā-sahagataṃ ñāṇavippayuttaṃ asankhārikaṃ cittaṃ.
21. *(vi)* Upekkhā-sahagataṃ ñāṇasampayuttaṃ sasankhārikaṃ cittaṃ, *(vii)* Upekkhā-sahagataṃ ñāṇavippayuttaṃ asankhārikaṃ cittaṃ, *(viii)* Upekkhā-sahagataṃ ñāṇavippayuttaṃ sasankhārikaṃ cittaṃ.
22. Anuruddha. *Abhidhammattha-Saṅgaha*, p. 32. Mahā-vipāka-cittāni : *(ix)* Somanassa-sahagataṃ ñāṇavippayuttaṃ asaṅkhārikaṃ cittaṃ, *(x)* Somanassa-sahagataṃ ñāṇasampayuttaṃ sasankhārikaṃ cittaṃ, *(xi)* Somanassa-sahagataṃ ñāṇavippayuttaṃ sasankhārikaṃ cittaṃ, *(xii)* Somanassa-sahagataṃ ñāṇavippayuttaṃ sasankhārikaṃ cittaṃ, *(xiii)* Upekkhā-sahagataṃ ñāṇasampayuttaṃ asaṅkhārikaṃ cittaṃ, and *(xiv)* Upekkhā-sahagataṃ ñāṇasampayuttaṃ sasaṅkhārikaṃ cittaṃ.

23. *(xv)* Upekkhā-sahagataṃ ñāṇavippayuttaṃ asaṅkhārikaṃ cittaṃ, *(xvi)* Upekkhā-sahagataṃ ñāṇavippayuttaṃ sasaṅkhārikaṃ cittaṃ.
24. Anuruddha. *Abhidhammattha-Saṅgaha*, p. 24. Mahā kriyā cittāni : *(xvii)* Somanassa-sahagataṃ ñāṇavippayuttaṃ asaṅkhārikaṃ cittaṃ, *(xviii)* Somanassa-sahagataṃ ñāṇasampayuttaṃ sasankhārikaṃ cittaṃ, *(xix)* Somanassa-sahagataṃ ñāṇavippayuttaṃ asaṅkhārikaṃ cittaṃ, *(xx)* Somanassa-sahagataṃ ñāṇavippayuttaṃ sasankhārikaṃ cittaṃ, *(xxi)* Upekkhā-sahagataṃ ñāṇasampayuttaṃ asankhārikaṃ cittaṃ, *(xxii)* Upekkhā-sahagataṃ ñāṇasampayuttaṃ sasankhārikaṃ cittaṃ, *(xxiii)* Upekkhā-sahagataṃ ñāṇavippayuttaṃ asankhārikaṃ cittaṃ, and *(xiv)* Upekkhā-sahagataṃ ñāṇavippayuttaṃ sasankhārikaṃ cittaṃ.
25. Brahmachari, Silananda. *Abhidharma-Darpan : Bauddhadarsan-O-manastattver Alochana*, Vol. 1. (Chittagong, J.C. Barua, 1381 B.S.), p. 77 (in Bengali).
26. Pañcanīvaraṇa.
27. Anuruddha. *Abhidhammattha-Saṅgaha*, p. 25. Vitakka, Vicāra, Pīti, Sukha, Ekaggatā.
28. Brahamachari, Silananda. *An Introduction to Abhidhamma*, p. 82.
29. Mahathera, Narada. *A Manual of Abhidhamma*, p. 50.
30. Anuruddha. *Abhidhammattha-Saṅgaha*, p. 25. kusala cittāni : *(i)* Vitakka-Vicāra-Pīti-Sukha-Ekaggatā sahitaṃ paṭhamajjhāna-kusala-cittaṃ.
31. *(ii)* Vicāra-Pīti-Sukha-Ekaggatā sahitaṃ dutiyajjhāna-kusala-cittaṃ, *(iii)* Pīti-Sukha-Ekaggatā sahitaṃ tatiyajjhāna-kusala-cittaṃ, *(iv)* Sukha-Ekaggatā sahitaṃ catutthajjhāna kusala-cittaṃ, *(v)* Upekkhā-Ekaggatā sahitaṃ pañcamajjhāna kusala-cittaṃ.
32. Brahamachari, Silananda. *Abhidhamma Darpan* (Chittagong, Unianpura, 1974) p. 94 (in Bengali).
33. Anuruddha. *Abhidhammattha-Saṅgaha*, p. 29. Vipāka cittāni : *(vi)* Vitakka-Vicāra-Pīti-Sukha-Ekaggatā sahitaṃ paṭhamajjhāna-vipāka-cittaṃ, *(vii)* Vicāra-Sukha-Ekaggatā sahitaṃ dutiyajjhāna-vipāka-cittaṃ, *(viii)* Pīti-Sukha-Ekaggatā sahitaṃ tatiyajjhāna-vipāka-cittaṃ, *(ix)* Sukha-Ekaggatā sahitaṃ catutthajjhāna-vipāka-cittaṃ, and *(x)* Upekkhā-Ekaggatā sahitaṃ pañcamajjhāna vipāka-cittaṃ.

34. Anuruddha. *Abhidhammattha-Saṅgaha*, p. 29. Kriyā cittāni : *(xi)* Vitakka-Vicāra-Pīti-Sukha-Ekaggatā sahitaṃ paṭhamajjhāna-kriyācittaṃ, *(xii)* Vicāra-Pīti-Sukha Ekaggatā sahitaṃ dutiyajjhāna-kriyācittaṃ, *(xiii)* Pīti-Sukha-Ekaggatā sahitaṃ tatiyajjhāna-kriyācittaṃ, *(xiv)* Sukha-Ekaggatā sahitaṃ catutthajjhāna-kriyācittaṃ, and *(xv)* Upekkhā-Ekaggatā sahitaṃ pañcamajjhāna kriyācittaṃ.
35. Anuruddha. *Abhidhammattha-Saṅgaha*, p. 30.
36. *Ibid.*, p. 31.
37. Ākiñcana.
38. Ākiñcana.
39. Anuruddha. *Abhidhammattha-Saṅgaha*, p. 30.
40. Anuruddha. *Abhidhammattha-Saṅgaha*, p. 30. Kusala cittāni : *(i)* Ākāsānañcāyatana kusalacittaṃ, *(ii)* Viññāṇānācāyatana kusalacittaṃ, *(iii)* Ākiñcaññāyatana kusalacittaṃ, and *(iv)* N'eva-saññā n'āsaññāyatana kusala-cittaṃ.
41. Anuruddha. *Abhidhammattha-Saṅgaha*, p. 30. Vipāka cittāni : *(v)* Ākāsānañcāyatana vipākacittaṃ, *(vi)* Viññānañcāyatana vipākacittaṃ, *(vii)* Ākiñcaññāyatana vipākacittaṃ, *(viii)* N'eva-saññā nāsaññāyatana vipākacittaṃ.
42. Anuruddha. *Abhidhammattha-Saṅgaha*, p. 31. Kriyā cittāni : *(ix)* Ākāsānañcāyatana kriyācittaṃ, *(x)* Viññānañācāyatana kriyācittaṃ, *(xi)* Ākiñcaññāyatana kriyācittaṃ, *(xii)* N'eva-saññā n'āsaññāyatana kriyācittaṃ.
43. Aung, S.Z. *Compendium of Philosophy*, p. 91.
44. Sotāpanna.
45. Sakadāgāmi.
46. Anāgāmi.
47. Anuruddha. *Abhidhammattha-Saṅgaha*, p. 31. Kusala Magga cittāni : *(i)* Sotāpattimaggacitta, *(ii)* Sakadāgāmimaggacitta, *(iii)* Anāgāmimaggacitta, and *(iv)* Arahattamaggacitta.
48. Anuruddha. *Abhidhammattha-Saṅgaha*, p. 32. Vipāka cittāni : *(v)* Sotāpattiphala-citta, *(vi)* Sakadāgāmiphalacitta, *(vii)* Anāgāmiphalacitta, *(viii)* Arahattaphala-citta.
49. Sotāpattiphalacitta.
50. Anuruddha. *Abhidhammattha-Saṅgaha*, p. 32. Vitakka-Vicāra-Pīti-Sukha Ekaggatā sahitaṃ paṭhamajjhāna-sotāpatti-magga-citta.
    (ii) Vicāra-Pīti-Sukha-Ekaggatā sahitaṃ dutiyajjhāna-sotāpatti-maggacitta, *(iii)* Pīti-Sukha-Ekaggatā sahitaṃ

tatiyajjhāna-sotāpatti-maggacitta, *(iv)* Sukha-Ekaggatā Sahitaṃ catutthajjhāna-sotāpatti-maggacitta, *(v)* Upekkhā-Ekaggatā sahitaṃ pañcamajjhāna-sotāpatti-maggacitta.

51. Sakadāgāmimaggacitta.
52. Anuruddha. *Abhidhammattha-Saṅgaha*, p. 32. *(vi)* Vitakka-Vicara-Pīti-Sukha-Ekaggatā sahitaṃ paṭhamajjhāna-sakadāgāni-maggacitta, *(vii)* Vicāra-Pīti Sukha-Ekāggatā sahitaṃ dutiyajjhāna-sakadāgāmi-maggacitta. *(viii)* Pīti-Sukha-Ekaggatā sahitaṃ tatiyajjhāna-sakadāgāmi-maggacitta, *(ix)* Sukha-Ehaggatā sahitaṃ catutthajjhāna-sakadāgāmi-maggacitta, *(x)* Upekkhā-Ekaggatā sahitaṃ pañcamajjhāna sakadāgāmi-maggacitta.
53. Anāgāmimaggacitta.
54. Anuruddha. *Abhidhammattha-Saṅgaha*, p. 32. *(xi)* Vitakka-Vicāra-Pīti-Sukha-Ekaggatā sahitaṃ paṭhamajjhāna-agāgāmi-maggacitta, *(xii)* Vicāra-Pīti-Sukha-Ekaggatā sahitaṃ dutiyajjhāna-anāgāmi-maggacitta.
(xiii) Pīti-Sukha-Ekaggatā sahitaṃ tatiyajjhānā-anāgāmi-maggacitta, *(xiv)* Sukha-Ekaggatā sahitaṃ catutthajjhāna-anāgāmi-maggacitta, *(xv)* Upekkhā-Ekaggatā-sahitaṃ-pañcamajjhāna-anāgāmi-maggacitta.
55. Arahattamaggacitta.
56. Anuruddha. *Abhidhammattha-Saṅgaha*, p. 32. *(xvi)* Vitakka-Vicāra-Pīti-Sukha-Ekaggatā sahitaṃ paṭhamajjāna-Arahatta-maggacitta, *(xvii)* Vicāra-Pīti-Sukha-Ekaggatā sahitaṃ dutiyajjāna-Arahatta-maggacitta, *(xviii)* Pīti-Sukha-Ekaggatā sahitaṃ tatiyajjāna-Arahatta-maggacitta, *(xix)* Sukha-Ekaggatā sahitaṃ catutthajjāna-Arahatta-maggacitta, *(xx)* Upekkhā-Ekaggatā-sahitaṃ-pañcamajjhāna Arahatta-maggacitta.
57. Sotāpattiphalacitta.
58. Anuruddha. *Abhidhammattha-Saṅgaha*, p. 33. *(i)* Vitakka-Vicāra-Pīti-Sukha-Ekaggatā sahitaṃ paṭhamajjhāna-sotāpatti-phalacitta, *(ii)* Vicāra-Pīti-Sukha-Ekaggatā sahitaṃ dutiyajjhāna-Sotāpatti-phalacitta, *(iii)* Pīti-Sukha-Ekaggatā sahitaṃ tatiyajjhāna-sotāpatti-phalacitta, *(iv)* Sukha-Ekaggatā sahitaṃ cautthajjhāna-sotāpattiphala citta, *(v)* Upekkhā-Ekaggatā-sahitaṃ-pañcamajjhāna sotāpatti-phalacitta.
59. Sakadāgāmiphalacitta.

60. Anuruddha. *Abhidhammattha-Saṅgaha*, p. 33. *(vi)* Vitakka-Vicāra-Pīti-Sukha-Ekaggatā sahitaṃ paṭhamajjhāna-Sakadāgāmi-Phalacitta, *(vii)* Vicāra-Pīti-Sukha-Ekaggatā sahitaṃ dutiyajjhāna-Sakadāgāmi-Phalacitta, *(viii)* Pīti-Sukha-Ekaggatā sahitaṃ tatiyajjhāna-Sakadāgāmi-Phalacitta, *(ix)* Sukha-Ekaggatā sahitaṃ-catutthajjhāna-Sakadāgāmi-Phalacitta, *(x)* Upekkhā-Ekaggatā-sahitaṃ-pañcamajjhāna Sakadāgāmi-Phalacitta.
61. Anāgāmiphalacitta.
62. Anuruddha. *Abhidhammattha-Saṅgaha*, p. 32. *(xi)* Vitakka-Vicāra-Pīti-Sukha-Ekaggatā sahitaṃ paṭhamajjhāna-anāgāmi-phalacitta, *(xii)* Vicāra-Pīti-Sukha-Ekaggatā sahitaṃ dutiyajjhāna-anāgāmi-phalacitta, *(xiii)* Pīti-Sukha-Ekaggatā sahitaṃ tatiyajjhāna-anāgāmi-phalacitta, *(xiv)* Sukha-Ekaggatā sahitaṃ catutthajjhāna-anāgāmi-phalacitta, *(xv)* Upekkhā-Ekaggatā-sahitaṃ-pañcamajjhāna anāgāmi phalacitta.
63. Arahattaphalacitta.
64. Anuruddha. *Abhidhammattha-Saṅgaha*, p. 32. *(xvi)* Vitakka-Vicāra-Pīti-Sukha-Ekaggatā sahitaṃ paṭhamajjhāna-Arahatta-phalacitta, *(xvii)* Vicāra-Pīti-Sukha-Ekaggatā sahitaṃ dutiyajjhāna-Arahatta-phalacitta, *(xviii)* Pīti-Sukha-Ekaggatā sahitaṃ tatiyajjhāna-Arahatta-phalacitta, *(xix)* Sukha-Ekaggatā sahitaṃ catutthajjhāna-Arahatta-phalacitta, *(xx)* Upekkhā-Ekaggatā sahitaṃ pañcamajjhāna Arahatta-phalacitta.
65. Bhikkhu J. Kashyap. *Abhidhamma Philosophy*, p. 41.

Chapter Four

Structure and Development of Mind

Structure of Mind

(Peripherical, Sub-peripherical, Subliminal and Supraliminal)

At the very beginning of our discussion on Mind in the Chapter One we have mentioned that, originally Mind is one, and it appears in different realms of experience in different ways. According to the Buddhist Psychology the types of Mind are four in all. Mind has the capacity to roam about in all the four types of the realm of experience. Mind or *Citta* plays a very important role in Buddhist Psychology, it is Mind which can free oneself from the unlimited sufferings and at the same time it can bring about peace in human life.

To begin our discussion let us take example of stream of a river. Stream has been taken as an example for the reason that in Buddhism Mind has been described as 'stream of consciousness'. The stream has, for the sake of detailed study, been divided into three stages or degrees namely, surface, sub-surface and depth. As elsewhere, there too, our discussion will be confined to the surface and the depth of Mind. Because these are the two main constituent parts of the structure of Mind. The sub-surface of the stream or the sub-surface part of Mind exists between the surface and the depth.

In other way the structure of Mind has been described as the peripherical, the sub-peripherical, the subliminal[1] and the supraliminal. The peripherical is the boundary of consciousness

and sub-peripherical exists below the boundary; the subliminal is the depth or the centre of consciousness and beyond it lies the zone of supraliminal.

"The way of Mind or the consciousness is a way from the surface or the peripherical to the centre or the unity. The unity may be called uniformity. At the surface Mind remains in the state of 'differentiation"'.[2] Generally this state of Mind takes attempt to achieve higher goal. Of course, the goal is nothing but the state of 'uniformity'. Between the peripherical and that of the subliminal Mind there exists a relation which may be regarded as converse relation. By converse relation we mean when one decreases the other increases and again when one increases the other decreases. For instance, when distintrigation in the state of surface Mind or consciousness becomes more and more steady the uniformity in the subliminal consciousness increases.[3] But the rate and the ratio of the converse relation is not fixed by the definite course of action, neither mathematical nor geometrical progression is seen to be functioning there. But we are to satisfy with the fact that in any way the relation exists there.

The surface Mind is that kind of Mind which generally belongs to common people. By common people we mean people who shares common aptitude. The nature of the surface consciousness is that which always remains at the low level of development and at the same time it is consciousness or Mind of the common people. This type of Mind or consciousness is the necessary ground for the subliminal state of Mind. The peripherical Mind or consciousness belongs to everyday life of an individual.

In the Buddhist Psychology this state of Mind has been described as volition which is largely responsible for memory or recollection. The remarkable character of the surface Mind or the consciousness is that this type of Mind or consciousness predominantly functons in the life of common man. As the state of Mind remains at the very lower stage of development so it cannot perceive anything beyond limited range. And at this stage of Mind the sense of egoism is found more prominent. In fact, by way of proper concentration on the fixed thought-object Mind generally goes up and uptill it reaches the state of subliminal zone.

The peripherical Mind is to some extent an undeveloped Mind and by intense effort it rises upto the fully developed state, where it can free itself from individuality and merges into perfect

uniformity. The zone of ununified and that of unified Mind is nothing but the other form of the peripherical and the sub-peripherical Mind.[4]

The sub-peripherical Mind or the consciousness is that which generally exists below the threshold of 'volition or the faculty of memory'. In this state one cannot recollect the data of the cognition that has already been passed away. As volition is excluded from this sphere of consciousness so this type of the consciousness may appear to us in volumious form as against the peripherical state of Mind which is not bulky in volume as sub-peripherical consciousness is.

For convenient's sake we have divided the structure of Mind or consciousness into three types. It is not out of the place here to mention that, every sphere of Mind has a particular field of action. The lower limit of the sub-peripherical Mind is said to be the 'death-consciousness'.

On the other hand subliminal Mind exists beyond the boundary of momentary activities. By all means this type of Mind has been regarded as the fundamental Mind. During our discussion regarding the function of peripherical Mind we have found that this particular type of Mind has a general tendency to ponder upon self-interest. In other word it may be said that, egotism is the chief characteristic of this type of Mind. On the contrary, it has been found that in the subliminal sphere of Mind the tendency towards egotism becomes weak and weak and finally ceases to exist.

In the *Abhidhamma* the subliminal Mind or the consciousness has been explained as sub = under + limen[4] = the threshold.[5] From this we may get the type of Mind which always remains below the threshold of consciousness. In this state Mind does not receive fresh external object. The tendency of the subliminal Mind is to become conscious more and more. The state of the sub-peripherical Mind has been described as the state of dreamlike-consciousness similar to Libniz's obscure perception.[6] It is the state of Mind which is not fully aware of the objects entered into consciousness. On the contrary, the peripherical Mind is fully aware of the objects of consciousness. Of course, the important fact we are to remember here is that every sphere of Mind is supposed to be related with each other, this relation indeed, is limited by the character of the objects with which Mind functions. But when subliminal Mind enters into the zone of transcentental realm obviously relation becomes unlimited. In all the cases the concept of relation presupposes

limitation and transcendental realm always lies beyond any sort of limitation.

By the proper practice of meditation in the subliminal state Mind's faculty of intropection develops more and more. At the first stage its range of introspection is limited by one's individual life then it gradually transcends the limit and acquires faculty to introspect unlimited relations. At the same time the introspective faculty more and more intensified at this level of consciousness. This is possible only through the proper practice of meditation or *Jhāna*.

Further a close relation may be established by connecting the two – the surface and the centre, 'deeping down into intense absorption one can bring wealth from the subliminal to the surface. Before taking any endeavour to unify states of Mind in the subliminal zone one should take attempt to understand well the periphery itself. After doing so one can reverse the direction towards the centre'.

The supraliminal Mind is the departure of one's individual life.[7] Against this type of Mind there is another type of Mind which may be regarded as Mind entering into a new life. We have already mentioned that this is the initial stage of Mind and actually the function of Mind begins with this stage. It is important to remember that the supraliminal Mind or the consciousness occurs between the subliminal and the surface Mind. At the supraliminal stage Mind for the time rests on the state of inaction, but from this one should not think that Mind has lost its capacity to function.

During the rotation of life and also at the time of cessation again and again the supraliminal and the surface Mind come into being and they do function according to their respective thought-objects. The important point we are to remember here is that, the subliminal Mind one may experience more than once in a life, but the supraliminal Mind is experienced by an individual once for all during his life time.

The meditation is the only way by which one can transcend all the states of Mind by and by. In the most developed stage of meditation the subject and the object become one and at length the object of Mind turns into 'nothing' and with 'nothingness' Mind proceeds further and further till it reaches the state where neither perception nor non-perception is possible, here all sorts of mental activities cease to exist, in this process all the activities of Mind come to the final rest.

The *Yogācāra* school of Buddhism holds the view that the task of Mind is generally to deal with the introspective aspect of the mental life. In fact, introspective aspect is nothing but the psychological aspect. It is also a method of psychological investigation. The *Yogācāra* scholars are of the opinion that, Mind is not a static entity rather it has functional character.

According to them Mind has been conceived as an non-empirical abstract entity. It is intellectual both in nature and in character. This state of Mind has been expressed by the term *Shespa*, *i.e.*, noetic. From this follows two types of mental activities like *rang-rig*, *i.e.*, non-referential and *gzhan-rig*, *i.e.*, referential-intentional and all awareness are followed by intention or reason, *i.e.*, rational. And again, from this other two kinds of the activities of Mind follow as *Sens*, *i.e.*, responsiveness and *Sens-byung*,[8] *i.e.*, psychological process. As against referential there is, according to *Sautrāntikas*, another type of mental activity which may be termed as non-referential.

The general structure of Mind has been accepted by all the schools of Buddhism, to the exception that *Vaibhāṣikas* and *Prāsaṅgikas* do not support the non-referential aspect of Mind.

Sigmund Frued in his analysis of both the mental phenomena and mental life finds that it is nothing but consciousness which alone is mental. According to the majority of philosophers the process of psycho-analysis establishes his second fundamental hypothesis – the concept of 'unconscious' in the field of mental phenomena.[9] Besides, there is another mental faculty which plays role as condition for the conscious state of Mind and this state of Mind may very well be termed as 'pre-conscious'. It is important to remember that, unconsious state of Mind is like that of 'store consciousness' of the *Yogācāra* Buddhism. We can know the elements existing in this state of Mind by the process of inference, translation and the like.

Thus, it may be concluded that, according to Frued Mind has three distinct states. We have mentioned in our discussions these three states as conscious, unconscious and pre-conscious. From the study of the nature of the structure of Mind it may be assumed that unconscious may become conscious without any effort by the subject, on the other hand pre-conscious may be made conscious by individual effort.

But important fact we are to note here is that, all mental phenomena come from without and not from within. Of course, by mental phenomena we mean the majority of the mental phenomena. Through sense-organs or doors all the materials of the mental activities are received by Mind itself.

Development of Mind

As far as possible we have dealt with the complicated structure of Mind. The different structures of Mind has different types of function. All these are done for the proper development of Mind. Undeveloped Mind is a sick-mind, it always brings unlimited sufferings for human being. According to the Early Buddhist Philosophy all our efforts are directed to extradite the elements of ignorance from the domain of Mind. In this way Mind can be developed to a state where it finds no sufferings but eternal peace. The path of its development is extended down from the ignorance to the high at insight.

In our discussion on the chapter on Realms of Mind, we have found that there are eighty-nine types of Mind roaming about in the different types of the realm of experience from time to time in accordance with their merits and demerits accumulated during their life time.

Let us first see how Mind from the state of the realm of senses[10] by the cultivation of good habits enter into the highest level of Transcendental realm.[11] The characteristic feature of mind is that, as we go down to the most undeveloped state of Mind we find the number of the types of mind or consciousness are as many as fifty-four and during their onward march to the highest degree of the realm of experience the number decreases step by step. And finally the number of the types of Mind comes to eight only in the Transcendental realm *i.e., Lokuttara.*

As it has already been mentioned that in the sensous realm their number is fifty-four altogether. And again they are divided into three classes such as Immoral, Unmoral and Good. The types of Mind experienced in *Kāmaloka* are as follows:

Twelve belong to the first, eighteen to the second and twenty-four to the third.

The critical analysis of Mind belonging to every class will reveal to us the path of their development from the lower to the higher

states. The types of Immoral Mind are always found to be entangled with the immoral types of objects of thought. If this process continues for ever and ever Mind in any way will not find the light of knowledge. At the root of all types of Immoral Mind there exists ignorance, which leads one to unlimited sufferings. The main function of these types of Mind are to make obstacles in the arising of good faculty. These types of Mind of course, come into being due to the result of hate, greed and ignorance.

There are eighteen types of Mind which function not out of the external necessity rather they do function due to their inner urge. These are the types of Mind which we get as the result of deeds performed in the former birth, hence, they are Resultant. And the types of Inoperative Mind do function and in course of time attain maturity.

The good types of Mind are twenty-four in all and they are classed as Moral, Resultant and Inoperative, the nature and the character of which have been discussed in detail in Chapter Two.

The types of Mind belonging to the Moral, the Resultant and the Inoperative group in course of their development become Great immoral, Great Resultant and Great Inoperative.

The Pāli term *mahā* expresses the 'Great extension'. The field of the function of Mind has become more and more broader with its gradual development.

Now we will deal with more developed types of Mind, which are generally found in the realm of Form or *Rūpaloka*. The types of Mind roam about in this realm of experience are fifteen in number. Let us now discuss how Mind or consciousness belonging to the sensous realm can enter into the realm of Form on their march onward to the more developed state. These types of Mind belong to the persons who are engaged in deep meditation.

The process of the development of these types of Mind have been described elaborately in the Early Buddhism. An individual engaged in meditation concentrates his Mind upon particular thought-object, then he tries again and again to go up and up. At this stage mind-door is opened to him and he can perceive thought-object through it. And then the thought-object begins to emit light on the Mind from all sides. The light is nothing but the light of knowledge which ultimately shows the path leading to *Nibbāna*.[12]

In the realm of the Form there are fifteen types of Mind and they are according to their respective merits classified into three

classes. In fact, in course of time the types of the meditative-mind develop themselves into their higher states. The types of Mind of this realm have the tendency to go up and up. These types of Mind are called *jhāna citta* and the Pāli term *jhāna* means wilful concentration on the object.[13] In other word *jhāna* may mean burning adverse things, i.e., hindrances or *nīvaraṇas*.

Mind's concentration on the definite object is regarded as the 'object-consciousness-mind, and again by deep concentration the external sense-object becomes mind-object.[14] Repeated concentration on mind-object enables an individual to throw light on the centre of Mind. Hereby light we mean light of wisdom. This state of Mind has been described in the *Abhidhamma* as Mind accompained by joy and associated with wisdom.[15] In the Buddhist terminology this state of Mind has been mentioned as *parikamma i.e.*, proper concentration of meditative-mind. And the second state of Mind has been mentioned as *upacāra, i.e.*, the mind which is now very close to meditation, and on its upward march Mind develops into the state of *anuloma, i.e.*, purified Mind which is ready to dip into meditation. Intense concentration on the object can be developed up to the degree of complete absorption.[16]

Again, Mind develops into the state of *gotrabhu, i.e.*, it is the state when consciousness develops the 'sublime exalted lineage'.[17] After this Mind develops itself into *apana, i.e.*, absolute; Mind now rests on the state of the intense concentration with the thought-object.

A short analysis of the Pāli terms *apana* and *javana* are necessary because without the proper apprehension of their import we cannot follow the actual course of the development of Mind. According to Buddhaghoṣa *apana* means directing or fixing of intense-concentration on an object of thought. It is highly developed mental factor known as initial application of Mind.[18]

By *javana* we mean 'force' in the ordinary sense of the term. But in the Buddhist Psychology it means 'running'. In the thought-process consecutively it runs to seven or five thought-moments. The states of Mind arise in this thought-process are almost same but their inherent forces are different. This psychological term is intrinsically related to ethics. At this state of thought-process good or bad acts may be performed. We shall use here the English word 'force' to mean *javana*. This type of Mind has elaborately been dealt with in the Chapter Two of this book.

All these are the courses of the development of Mind through which it moves and gradually developes and finally reaches the ultimate state of perfection or *nibbāna*.

The thought-object which has properly been conceptualised[19] by the meditative-mind may be developed into more higher state of perfection. At this state of Mind *kasina*-object[20] emits light of wisdom on every sphere of life. It is the state when Mind perceives nothing but light all around. At this point Mind thinks of infinite space and gradually thought-object becomes *ākāsānañcāyatana i.e.*, nothing. And in the similar process Mind step by step goes up and up till it reaches the highest state of thought.

At the final stage of the development Mind tries to transcendent the realm of body-mind complex. The fact is that, during intense concentration one may perceive the true nature of the self or the ego, in this state of consciousness the meditative-mind sees or realises the self or the ego which according to Buddhism is nothing but the composition of 'mind and matter'. Obviously the Mind and the Matter are firstly consisting of some mental states and secondly of some forces or qualities. Finding the self as the false identification with the body Mind tries to root out the causes responsible for wrong view. In fact, the removal of causes is possible only through the proper practice of meditation. In the developed state of Mind an individual engaged in higher ideal can find Path[21] and immediately the meditative-mind can reach the Ultimate[22] or final state of perfection.

Table 4: Development of Mind

Transcendental Realm
(Lokuttara)

Realm of Formlessness
(Arūpāvacara)

Realm of Form
(Rūpāvacara)

Realm of Senses
(Kāmāvacara)

Above discussion on the structure and the development of Mind reveal to us the intricated process and complexly fabricated path through which meditative-mind has to proceed in order to reach the Ultimate goal. In fact its march and its gradual development are nothing but the history of Mind at large.

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Chapter Five

Analysis and Classification of Mind

Karmic or Causal, Resultant, Non-Causal or Inoperative

Mind or *citta* has in Theravāda Buddhism been classified into four categories according to the levels of ethico-mental states, namely, *Kāmāvacara, Rūpāvacara, Arūpāvacara* and *Lokuttara*.

The *sahetuka* is a term applicable to the classes of Mind, which are not devoid of concomitant *hetu*. In the Early Buddhist Literature these types of Mind have been defined as follows:

The term *hetu* is that by which the effect is established. Though in some cases the existence of *hetu* has not been clearly explained yet sometimes it has been brought into the realm of *citta* with a simile of tree. Thus, the word *sahetuka* has been used in the sense that Mind or *Citta* is conditioned by some properties. The unique characteristic of this class of Mind is that it springs into being as fact on the presentation of an agreeable sight etc., associated with erronous view and it accompanies joy. From this special characteristic of this type of Mind or *citta* it may be concluded that this is the type of non-volitional Mind accompanied by joy and associated with wrong view.[1]

As against *sahetuku* Mind or *citta* there is Mind without *hetu* or *ahetuka citta*. We have already mentioned there are some classes of Mind which are obviously come into being conditioned by some properties. In the similar manner there are classes of Mind which are the results of both bad and good actions performed in the

previous birth respectively and such types of Mind are collectively known as *ahetuka cittāni*. According to the actions done in the former births these classes of Mind may be placed under *akusala-vipākāni* or results of evil and *ahetuka-kusala-vipākāni* or the results of good actions or deeds.

In fact, the types of *ahetuka*-Mind are non-causal; they are neither moral nor immoral and consequently neutral, unmoral or indeterminate or *abyākata*. As for instance, *santīraṇa, pañcadvārāvajjana, manodvārāvajjana, somanassasahagata* and *hasituppāda* belong to the types of Mind without *hetus*.

An important fact we are to remember here is that a single Mind may act several roles; for example, an individual may be the father at home, teacher at the University and legislator in the assembly.

Mind may now be classified into different classes according to their nature and character. During our discussions on realms of Mind in Chapter Two it has been found that, Mind has very many aspects with which it functions. In some cases it functions as cause and in other as effect or result, and it some cases neither cause nor result, but it goes on functioning without producing any result.

From the above analysis we may now divide Mind into four broad classes such as Causal, Resultant-good, Resultant-bad and Non-causal. Again, these four types of Mind may be brought under three main groups combining Resultant-good and Resultant-bad into a single one. So the classes of Mind are: *(a) Karmic* or Causal, *(b)* Resultant, and *(c)* Unmoral or Inoperative. In the *Abhidhamma* they are termed as *Karmic, Vipāka* and *Kriyā*.[2]

The causal Mind or consciousness may significantly be divided into two classes according to good and bad deeds. The types of Mind which are of bad deeds are immoral and that of good deeds are moral. Let us now discuss one after another.

Types of Immoral-Mind

We have found there are twelve types of Immoral-Mind or Consciousness belonging to the realm of senses. The types of Mind which are largely responsible for the sufferings of human being and at the root of which lies craving are called Immoral and on the contrary others are naturally to be regarded as Moral. The greed, the hate and the ignorance exist at the root of all the types of

Immoral Mind, hence they may be called as Mind rooted in greed, Mind rooted in hate and Mind rooted in ignorance, respectively. The elements of greed, the elements of hate and the elements of ignorance are nothing but the causes of Immoral Mind. In every type of Immoral-Mind there lies someone or other kind of causes, Mainly these causes are three such as greed, hate and ignorance. The first two types of Mind contain two types of causes namely, greed and hate but the third type of Mind contains only one type of cause, namely, ignorance. As the causes exist at the root of all these types of Mind so they may be called as causal. The cause may be of both good type or bad type.

The important fact, as it has been stated in this connection is that, the hate and the greed cannot exist in one and the same type of Mind; it is so because, of the fact that, the greed and the hate possess diametrically opposite character. Further, it may be said that, the greed and the hate are supposed to be two lions, so they cannot live in the same cave.[3] Mind rooted in greed is nothing but one-mind yet the elements like feeling, error, volition came to it are different.

Mind rooted in greed has different kind of feelings. The factor or the element *greed* induces Mind to appear in different modes. To a particular type of Mind the factor may be pleasurable, to other not, and to the third it may produce quite indifferent attitude.

In the Early Buddhist Literature the concept 'error' has been interpreted as *wrong view*; and in this sense the term (error) has been employed to almost all kinds of discussion about ignorance.

Non-volition is an English word used for the Pāli term *asaṅkhārika* which means spontaneous. As against spontaneous or normal function of Mind there may be other type of function of Mind which may be put into action by both external and internal forces. And these types of Mind have been regarded as the volitional Mind, *i.e., sasaṅkhārika citta*. So the nature and the character of Non-volitional and that of volitional Mind are that former follows the natural and normal course of function while later functions according to the character of the thought-objects.

The causal Mind rooted in greed, rooted in hate and rooted in ignorance is of twelve types among which eight belong to first group, two to the second group and two to the third group. Thus, they are twenty in all.

There are again two types of Mind which are rooted in hate. The nature of these two types of Mind is that they always try to destroy their thought-objects. At this state of Mind there may be only one type of sensation, *i.e.*, grief. And the only division which may be made for these classes of Mind are volitional and non-volitional.

The last division comprises of two types of Mind rooted in ignorance. As the types of Mind spring into being as the result of ignorance so they always remain in fickling state and are naturally unable to fix themselves on the definite thought-object. In this way the types of Mind become perplexed and, we call them the classes of Mind belonging to perplexity.

From the above discussion it has been made clear that, ignorance is the only cause of the sufferings of the human being. And also the role of ignorance here is to make bar in the arising of knowledge.

Types of Moral-Mind

Moral-Mind experienced in the realm of Form: Moral-Mind functions as cause in the realm of senses are eight. According to Buddhism Mind is actually one but manifestations of Mind as many as fifty two in all and they are scattered over the four realms of experiecne. In the realm of senses Mind is found to appear in eight ways according to different types of mental faculties like feeling, perception and volition. In the first place there are two types of Mind which are dominated by the mental factors such as happiness and indifference; in the second place there are two types of Mind which are dominated by non-volition and volition and again, in the third place there are two types of Mind associated with and disassociated from wisdom.

When Mind is purified and able to perceive good thought-object it becomes joyous. The good thought-objects such as gems, diamonds and the like make Mind happy. On the other hand proper knowledge of things, true cognition of the object of thought and so on make Mind indifferent towards thought-object.

Mind which is in the habit of performing function for the welfare of others, for the good of others, and so on is associated with knowledge and this type of Mind is known as Moral-causal-Mind. On the contrary, when Mind by its own nature and also on its own

accord do function is called spontaneous or non-volitional Mind. When again Mind is induced to perform any act is then called Volitional-Mind. It has been stated in the Early Buddhist texts that, good deed done in the former birth, healthy body, suitable diet, comfortable living and good provisions provided by nature itself make Mind to function spontaneous and absence of all these factors are responsible for the function of volitional Mind.

There are another five types of Mind experience in the realm of Form or *Rūpaloka*. These types of Mind are called meditative-mind or *jhāna-citta*. At the very outset mental factor like initial application arises therein; this mental factor takes Mind to the state of sustained application and this again leads it to the state of wisdom. Mind has now become free from the state of flux, and again when it is capable of concentrating on the definite thought-object it gets both pleasure and interest which consequently bring happiness to Mind. Again, following this process Mind fixes itself on definite thought-object and rests upon it for a period of time; this state of Mind is called *Mind absorbed in rapt-attention*. By the combined efforts of all these mental factors Mind could able to burn out five hindrances. In fact, the realm of the Form or *Rūpaloka* is consisting of five stages of meditation or *jhāna*. At every stage the meditative-mind tries to go up eliminating one mental factor at one stage of meditation. During the full development of Mind or at the final stage *i.e.*, at fifth stage or meditation only two mental factors are found to remain namely, hedonic indifference and rapt-attention.

The Moral types of Mind experienced in the realm of Formlessness:

In this realm of experience infinite space has become the object of thought or the object of Mind. Space in fact, is that which lies beyond creation and destruction. When mind has been elevated to this state, the body appears to Mind as burden, and here the tendency of Mind is that it always tries to transcend the empirical state of existence. Thus, the infinite space becomes the thought-object of Mind. Again, Mind takes 'nothingness' as its object of thought. At the last stage Mind is in the state that where perception neither is, nor is not. Rapt-attention is the only thought-object of meditative-mind here. These types of Mind are four. The important fact we should remember here is that as the object of thought is .different so also are the mental states.

The Moral types of Mind experienced in the Transcendental realm:

Mind in this realm of experience has been divided into four types such as Stream-winning Mind, Once-returning Mind, Non-returning Mind, and Mind belonging to the *Arahants*. The Path-Mind is of four types. The important fact we are to note here is that, the mental factors connected with error rooted in greed and connected with perplexity rooted in ignorance never modify these types of Mind. The mental factors like greed and ignorance have been destroyed in these states of Mind by the practice of meditation for ever. But Mind disconnected from error or wrong view and connected with aversion may modify these types of Mind. The individuals who are absorbed in meditation at the second stage have to be reborn once in the realm of sense experience. Again, the individuals who are absorbed in meditation at the third stage will not return in the realm of sense experience. Finally, at the last stage of meditation all the defile elements are eliminated by the proper practice of *jhāna*, and Mind belonging to this stage is Mind of the *Arahants*.

According to our classifications nature, function, character and factors of all these types of Mind have been explained under Immoral and Moral types belonging to the Causal group.

In the Pāli literature *Vipāka* has been explained with the simile of a moving circle. As for example, a moving circle after the completion of its designate task goes on moving for a certain period of time. It is because during its full motion it has stored some energy within which now makes the circle to move for some time.

Resultant is the English translation of the Pāli term *vipāka* and the resultant types of Mind spring into being and do function as effect against deed done in the former birth and also experienced in the realm of senses or *Kāmaloka*. Of course, the effect may be good and bad.

When the sense object for example, eye comes in contact with sight, Mind arises therein in combination with rapt-attention. This is the type of Mind that arises by way of sight. In the same manner the types of Mind by way of hear, tatse and smell may arise. In the case of mind that arises by way of touch always accompanies pain or pleasure. When the sensation is presented before sense-door Mind receives it, this is called Recipient-Mind and again, Mind begins to investigate the sense data received earlier. All these

types of Mind are termed as Resultant-Mind. Resultant-Mind experienced in the sensuous realm are of two types; some types of Mind are the effects of good deeds, and some are the effects of bad deeds.

The nature and the character of the eight types of Resultant-Mind experienced in the sensuous realm under the good types of Mind have been explained in connection with the discussion on Causal-Mind. The types of Mind are twenty-three in all in the realm of senses under two groups namely, fifteen belonging to Mind without cause and eight to the good types of Mind belonging to the same realm of experience.

Resultant-Mind experienced in the realm of Form:

The types of Mind belonging to the realm of the Form are always the good types of Mind and naturally their results are also good. The types of Mind belonging to this realm are so pure and forceful that they produce effect in the immediate next birth. But in case of the types of Mind belonging to the realm of senses have to wait for a time to find their expressions. And they are five.

The types of Resultant-Mind experienced in the realm of Formlessness are similar to the types of Mind experienced in the realm of Form or *Rūpaloka* under Moral-Causal-Mind. In this state the object of thought are two namely, hedonic indifference and Rapt-attention. The classes and the nature of these types of Mind have been explained in detailed in connection with the discussions on the Causal types of Mind.

The Resultant types of Mind experienced in the Transcendental realm or *Lokuttara* are of the nature that they are the types of Mind which have been placed on the Path belonging to the Ultimate reality – *nibbāna*. The types of Mind of this realm may be turned into twenty multiplied by five stages of meditation or *jhāna*.

Types of Inoperative-Mind

It has been found that in the Early Buddhist literature the Pāli term *kriyā* has special meaning and import in the field of mental phenomena. The English rendering of the Pāli term *kriyā* is Inoperative.[4] Both in Buddhist epistemology and also in Buddhist Psychology the term *kriyā* has been playing a significant role.

These types of Mind produce neither moral nor immoral results so they are unmoral. In other word they are neither good nor bad,

nor the result of *kamma*, yet are useful for present living.[5] Again, they are inoperative because of the fact that their actions or operations have no effect. Of course, these types of Mind have causes but these causes are disinterestedness, amity and knowledge or wisdom.[6]

In the realm of sense experience they are eleven of which three belong to the Non-causal and eight to the good types of Mind.

When these types of mind function disconnecting themselves from any one of the five-sense-door impressions they are then called as the type of the 'Turning-Mind'; concentration is the only factor of these types of Mind. Breaking the calm stream of consciousness when these states of Mind enter into the unconscious state then they turn into Mind-door impressions, *i.e.*, *manodvārāvajjana-citta*. This is also the type of Inoperative-Mind.

Laughter inducing-Mind or *hasituppāda citta* is Mind of the *Arahants*. To the general people this type of mental factor never comes as thought-object. Mind turning to sense impressions and that of Mind-door impressions arise in the common people.

The eight types of the 'Greatly Extended' Mind:

As we have mentioned elsewhere that the Pāli term *mahā* means Great. We find there are three types of such Greatly Extended Mind, namely, the Great Moral, the Great Resultant, and the Great Inoperative.[7]

These types of Mind generally belong to the *Arahants*. When Buddhas were engaged in the discussions of their doctrines then these types of Mind arise in them.

In the realm of Formlessness or *Arūpaloka* there arises five types of Non-causal Mind. As they are the states of Mind belonging to the *Arahants* they never produce results. They have actions but bear no fruits. Though the types of Inoperative-Mind apparently look like immoral in form but really they are not so.

The types of Non-causal Mind experienced in the Transcendental realm are same as Mind belonging to the *Arahants*. The types of the meditative-mind belonging to the *Arahants* of the realm of Formlessness are collectively known as Moral-Mind. And they are four according to their different stages of development and this state of Mind leads one to *nibbāna*, the ultimate reality.

In Nutshell it may be said that, the *karmic* or causal Mind are thirty-three of which twelve are Immoral and twelve are Moral. Again, the Moral types of Mind are scattered over four kinds of the

Table 5: Analysis and Classification of Mind
(89 or 121)

- Causal (Hetu) (33 or 49)
  - Immorals (Akusala) (12)
  - Morals (Kusala) (21 or 37)
    - Realm of Senses (Kāmāvacara) (8)
    - Realm of Form (Rūpāvacra) (5)
    - Realm of Formlessness (Arūpāvacara) (4)
    - Transcendental Realm (Lokuttara) (4 or 20)
- Resultant (Vipāka) (36 or 52)
  - Realm of Senses (Kāmāvācara) (23)
  - Realm of Form (Rūpāvācara) (5)
  - Realm of Formlessness (Arūpāvācara) (4)
  - Transcendental Realm (Lokuttara) (4 or 20)
- Inoperative (Kriyā) (20)
  - Realm of Senses (Kāmāvacara) (11)
  - Realm of Form (Rūpāvacara) (5)
  - Realm of Formlessness (Arūpāvacara) (4)

realm of experience, such as eight are in the sensuous realm or *kāmaloka*; five are in the realm of Form or *Rūpaloka*; four are in the realm of Formlessness or *Arūpaloka*; and the four are in the Transcendental realm or *Lokuttara*.

Resultant-Mind are thirty-six in all of which twenty-three belong to the sensuous realm, five to the realm of Form, four to the realm of Formlessness and again, four to the Transcendental realm.

Non-causal or Inoperative-Mind are twenty of which eleven belong to the sensuous realm, five to the realm of Form and four to the realm of Formlessness.

So the eighty-nine types of mind have been classified and determined in this way. The classes of mind have been divided methodically, and this scientific division enables us to know at once the nature and the function of Mind which surely is the ultimate theme of the Buddhist Psychology.

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Chapter Six

Exposition of Mental Factors or *Cetasikas*

The Term 'factor' bears unique meaning in the Buddhist Philosophy. By factor we generally mean the component parts of a whole. Some scholars have used English word 'quality' instead of factor for the Pāli term *cetasika* in psychologial discussions. The term *cetasika* has been translated as 'mental quality' in some cases. But modern science holds the view that factor is not a component part but it is whole by itself. So in this sense Mental Factors are independent, immutable and eternal. The factors are the necessary ground for any type of the function of Mind.

The Factors generally co-exist with Mind by way of temporal relation. And this relation is made in different lines in connection with the progress and the development of Mind. As for example, Rapt attention or *ekaggatā* as a mental factor is related to Mind along with its different stages of development. The external relation is transitory and mutable; for example, immoral factor is related to Mind so long as it remains in the realm of senses or *kāmaloka*.

Mental Factors are always active, but their inactivity does not mean that they have lost their vitality, rather the fact is that their potentialities always remain in them. What is all is that they wait for favourable conditions. The significant feature of Mental Factors are that they do function down at the realm of senses upto the high at Transcendental realm; not only that but their range of action have been extended from the past to the future. So at this point *Sarvāstivādins* say that, Mental Factors are psychic-atoms or platonic ideas.[2]

From another point of view it may be said that, Mental Factors are nothing but the forms of Mind. Mind is a conceptual entity. The Buddhist Psychology holds the view that Mind is the 'stream of consciousness'. Observation of Mind is so subtle a task that we cannot atonce perceive the function of Mind. Mind has been compared with the stream and stream is nothing but a constant flow of water; it cannot stay at one point for more than one moment. We cannot but make post-mortem analysis of Mind. We can only perceive that function of Mind which has already been passed away. To be sure to say that we can know activities of Mind with the help of the functions of mental factors which are always connected with Mind. The functional-mind is being named after the character of the factor with which it performs function. For example, if good mental factor is there we call the Mind wholesome or *kusala* while if there is bad mental factors we call Mind unwholesome or *akusala*.

The function or the form is that, to a great extent they help us to know the nature and character of Mind. All the fifty-two types of Mental Factors are the different forms of Mind and through these forms Mind appears and performs its function in accordance with the nature and the character of the factors. In the different types of the realm of experience forms are always there, but we cannot determine their nature unless they come in contact with Mind.

As it has already been mentioned in the Chapter One that, the nature of Mental Factors are as the following:[3]

ekuppādanirodhā ca ekālambanavattukā,
cetoyuttā dvipaññasa dhammā cetasikā matā

Following is the meaning of the Pāli verse.[4]

> Allied to thought are two and fifty states called Mental Properties, They arise and cease with it, and share its object and its base.

From the above verse it has become evident that Mental Factors are entities which arise or which come into being with the help of some types of Mind; in fact, with Mind the mental factors rise and fall after performing their functions. In other words they may be regarded as the adjuncts to Mind. As we have mentioned elsewhere that Mind is the only base of Mental Factors. By the word base we mean ground, without which it is impossible for Mental Factors to become as facts.

Further, it may be said that Mental Factors are nothing but the essential qualities of Mind. In this respect we may classify mental qualities into two main groups; namely, essential qualities and accidental qualities.

Modification is also a word which may be used here to qualify different states of Mind performing functions with different types of Mental Factors. In fact, in modification with subject or Mind, Mind generally takes the shape and form of the object. We have already said when the quality or the factor 'immoral' modifies Mind then it becomes 'immoral-mind or consciousness'. Indeed, it is none but the accidental quality of Mind. It is certainly not a permanent but an apparent character of Mind.

At the beginning or at the root of the function of Mind there is mental Factor like 'ignorance' or *moha* and at the end there is another mental factor regarded as 'insight' or *paññā* and in between the two there are other types of Mental Factors about which a detailed discussion will be made in the Chapter Seven.

As regards the nature and the character of ignorance it may be said that, the root of suffering is clinging, the root of clinging is craving, and the root of craving is ignorance. So to free oneself from sufferings first he should extinct ignorance because, it is the root of all roots.[5]

Regarding the nature of mental Factors Vasubandhu remarks, 'The object of mind is called *dharmāyatana*, in other word just to distinguish it from other *ayatanas* they are so called. The *dharmāyatana* comprises many *dharma*, it comprises *Nirvāṇa*, the highest *dharma* – for all these excellent qualities the general name *dharmāyatana* is attributed to it.[6]

Vasubandhu comments on other types of *dharmas* known as *skanda, āyatana, dhātu*.

Regarding Mind and its objects or factors we find two main theories in the history of epistemology; namely, the theory advocated by *empiricists* and that of *rationalists*. The former holds the view that, Mind is not independent of object, and later opines that Mind is independent of object.

Now the question may arise as to the nature of the thought-process and its relation to the genesis of knowledge. Whether Mind conforms to the object or object conforms to Mind. The *cetasikas* or the factors are qualities and in the epistemological sense they are objects as well. As for example, envy is a mental quality and when

Mind conforms to it we get 'envious types of Mind or *issâ-citta*. The fact what attracts our attention is that whether Mind goes to object or object comes to Mind. If we stick to Idealism we have no other way but to believe that everything springs from within. The very nature of mind, as we have found in the early Buddhist literature, is pure and *cetasikas* are but the qualities which sometimes defile. Mind at least for some time.

What uptill now has arrested our attention is the concept of Mind, its nature and its function. However, in the Buddhist Psychology factors are regarded as bare elements with which Mind rises into the consciousness and falls again into it.

For the better understanding we may now deal with the nature of the factors of Mind. The fact may be expressed in terms of whole and part relation. It is a relation of which we have discussion at the beginning of this Chapter. If *cetasikas* are to be regarded as factors or elements then Mind will be such that, the character of the factors must be present in every state of Mind and thereby mind will be characterised by the apparent character of the factors.

We have found on many occasions the mention of the defile mental factors like hindrances in the Buddhist Psychology. In Theravada Buddhist literature these mental factors have been described in the following manner:[7]

'From the perspective of Buddhism, the reduction and elimination of the five hindrances is but all aspects of man's moral and spiritual development. The hindrances represent an entire spectrum of defile mental states'. Mental hindrances are the main obstacles in the arising of good thought in Mind.

By way of meditation these hindrances may be driven out from Mind, and at this state Mind becomes free from all sorts of burden or defilement.[8]

During our discussions we have found that the Buddhist Psychology is closely related with the science of ethics. The Pāli term *vedanā* has been translated as hedonic indifference. The ethical attribute *hedonic* has also psychological import. We have used English word feeling for the Pāli term *vedanā*. The English word *feeling* deals with different aspects of mental states. *Theravāda* conception of the term has been explained in the previous Chapter. Here we like to mention some of the remarks that have been found in some *Mahāyana* literature.

'It has been stated that feeling is the ways of expressing pleasantly, unpleasantly and indifferently. Pleasant is that which one would like to feel, unpleasant is that which one would like to get rid of and indifferent is that which is neither of these two'.[9]

The role of mental Factors in *Theravāda* Buddhist Psychology is very important. Mind and Mental Factors are closely related to each other. The types of Mind or types of consciousness or *citta* are eighty-nine and that of Mental Factors or *cetasikas* are fifty-two and Mind come in contact with the different types of Mental Factors to purify itself.[10] Purification of Mind of course, according to the Early Buddhism is the ultimate aim of mental activities.[11]

In this chapter we have just mentioned some of the salient features of Mental Factors. The detailed analysis of the same will be made in the Chapter Seven.

Mental Factors have been presented in the Buddhist Psychology in plural number. Plurality of the factors signify that they have different aspects and different tasks to perform. Altogether they are fifty-two in number and each has definite function to perform. There are some factors which are universals and some are particulars and so on.

According to the character and the function Mental Factors are significantly classified into seven classes such as Universals, Particulars, Immorals, Morals, Abstinences, Illimitables and Insight.

Universals are the types of Mental Factors which are generally found to be present in all types of mental activities, and they are seven in all. And again, there are Mental Factors which are belonging to particulars. They are present in some mental activities, and are also absent in other mental phenomena. It is impossible for Immoral types of Mental Factors to be present in wholesome mental activities. These types of Mental Factors mainly deal with Immoral-thought. Again, there are Mental Factors which deal with Moral-thought. Similar are the cases with Abstinences, Illimitables and Insight.[12]

We have mentioned almost all aspects of the thought elements which are commonly found in thought-process. By dividing the different Mental Factors in respect of mental phenomena Buddhist Psychology have extended the scope of mental activities and their analysis in so subtle way that the actual assessment to determine their contribution to psychology in general is yet to be made.

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Chapter Seven

Types of Mental Factors

Mind and Mental Factors are in fact, closely related to each other. Mind, however, is nothing but the ground for Mental Factors. It has been stated that, Mental Factors are in a sense psychic-atoms and they do function with Mind.

Mind begins to function with some types of Mental Factors which are the necessary conditions of its becoming as fact, indeed, without the help of factors Mind cannot function. There are fifty-two types of such Mental Factors which may be considered as adjuncts to Mind. Naturally all factors are not of the same type. In the *Abhidhamma* Mental Factors have been divided into seven classes such as Universals, Particular, Immoral, Good, Abstinences, Illimitables and Insight.[1]

Unmoral Mental Factors

Universal

Mind roams about in the four types of the realm of experience namely, *Kāmaloka, Rūpaloka, Arūpaloka* and *Lokuttara*, is one. But it appears and at the same time begins to function in conjunction with seven types of Mental Factors such as contact, feeling, perception, volition, rapt-attention, psychic-life and mental activity.[2]

Contact

By contact we mean tactual sensation and sensation becomes possible when any object is presented to the sense or the senses. In other word it means contact of the object with sense-organs.

The term contact bears philosophical import. Fact is that during sense-object operation mind must be aware of the act of operation; otherwise no apprehension about the object becomes possible; in other word knowledge becomes impossible without the activity of Mind. For instance, in the case of knowledge of colour, the combinations of three factors are necessary. These three factors are sense-organ, colour and Mind. Sense-organ say, eye perceives colour and Mind determines it.

Feeling

What has been received by sense-organs must arouse in Mind a sense of appreciation. Mind looks at the collected data gathered by sense-organs from different view points. It may create in an individual a sense of feeling of pleasure or pain or indifference.

Important fact we are to remember here is that, the feeling may effect both body and mind, when it arouses any change in physique we call it bodily pleasurable or painful, on the other hand when it effects mind then mental attitude may become pleasurable, painful or indifference. So body and mind both are the subjects of feeling.

Perception

When sensations are interpreted by Mind we call it perception. In the process of perception we generally interpret data of the sense experience and finally we also determine the nature and the character of them.

Volition

Volition may be of spontaneous and motivated. When Mind springs into being and acts following a natural course of action we call then the function of Mind is spontaneous, on the other hand when Mind is induced to act sometimes by good or again by bad effets we call then the function of Mind is motivated.

Rather it is an act of will which inolves in a definite purpose or intention.[3]

Rapt-attention

It is a mental state and faculty as well. By this faculty Mind concentrates itself upon a definite thought-object. During concentration it arrests the function of other factors of Mind. The *force* 'rapt' places Mind on the object of thought so deeply and firmly that, ultimately by virtue of it Mind enters into the realm of knowledge.

Further, it may be said that this is the faculty which according to Buddhaghoṣa, puts or places Mind or consciousness and faculties evently and properly on a single object.[4]

Psychic Life

This factor is the vital force of Mind. The renowned scholar Vasubandhu (5th Century AD) describes it as vitality or life-force.[5] By this factor Mind or 'stream of consciousness' enables to continue its existence. The Pāli term '*indra*' means king, so among the factors its role is like that of a king.

Mental Activity

Some scholars have rendered this term as attention.[6] This Mental Factor plays different roles in the mental phenomena. *(i)* From the very down of life it always makes a link between different mental factors; at the time when one arises and again, when it falls. The role of attention is here like that of the charioteer, who directs the chariot to the right path. *(ii)* And again, when Mind turns towards five-sense door impressions mental-activity at that time fixes Mind towards the stream of consciousness. *(iii)* And again, when Mind turns towards mind-door impressions at that time the mental-activity or attention maintains its function all through.

Further note may be added here in respect of the Mental activity. Volition directs Mind to the object, while Mental activity keeps watch on it. And again, the mental activity may be caused to function by both external and internal objects of thought. The main task of the Mental activity is that, it never allows Mind to be without object or Mind to be void for a moment.

From the above discussions it has to some extent been brought to light though the two terms 'attention' and 'activity'

are synonymous nonetheless 'mental activity' is more appropriate then 'attention' in the function of Mind. More, attention is purely a psychological term whereas, 'activity' is not, rather it has ethical import and implication on mental phenomena. So, we shall use non-psychological term 'mental activity' in our discussion.

The seven Mental Factors are always present in all the eighty-nine types of the appearances of Mind in different types of the realm of experience, and they are the essential factors of Mind.

Particulars

As against six universals there are seven particulars, which are not necessarily present in every mental factor while universals do present necessarily in every mental Factor. They are such as : Initial application of Mind, Sustained application of Mind, Deciding, Effort, Joy and Desire-to-do.[7]

Initial Application of Mind

In the first place this type of Mental Factors directs Mind towards the object of thought. It is just beginning of the thought process. With a simile of a chariot the function of the Initial application of Mind as a Mental Factor may be understood well. The volition determines the object of thought as if a chariotee and attention keeps a vigilant watch on it as charioteer; finally intial application draw the chariot as horse.[8]

This type of Mental Factor generally belongs to the individuals who are absorbed in meditation. And again, the main task of this type of mental Factor is to help the meditators to concentrate on the thought-object consistently.

Initial application is an English word for the Pāli term *vitakka*. Sometimes it has been translated as '*reflection*'.[9]

Sustained Application of Mind

The function of this type of Mental Factor is to put Mind on the thought-object time and again. In the *Abhidharmakośa* Vasubandhu describes the term *vicāra* as investigation.[10]

Deciding

The implication of this term consists in the fact that this is the type of mental state or Mental Factor in which Mind is free from any sort of doubt or questioning. And at this state among many objects Mind has to take up one as its object of thought. This mental Factor makes Mind strenuous and entrust it with task of driving away unwholesome mental factors like sloth and torpor. The important fact we are to note here is that, the decision may be made on both right and wrong mental factor.

Effort

The sense of the term may be expressed in three words such as effort, arduousness and activity. All these are but the firm resolution of Mind. The term is found to be used in many examples in the Early Buddhist literature.

Joy

Without the help of this type of Mental Factor Mind cannot settle on a definite object of thought. The nature of this Mental Factor is that when it joins Mind it becomes broad and blooming.

Desire-to-do

This is that type of Mental Factor which encourages one to perform action assigned to it. But here important fact or point which we are to remember is that any kind of 'desire-to-do' is not desirable. We should not desire-to-do any act. As for example, an act supported by craving is certainly detrimental to the normal growth of Mind.

The seven Universals together with six Particulars are named as *Aññasamāna*. In the *Abhidhamma* the term *Aññasamāna* has been described as the following:[11]

Evam'ete terasa cetasikā
Aññasamānā ti veditabbā.

Aññasamāna is purely a psychological term by which we mean a definite state of Mind. In this mental state, function of Mind and

the result produced thereby depends on the mode of thought on which Mind has been concentrating.

The Pāli term *aññasamāna* means similar to other, *i.e.*, other mental factors. They are neither good nor bad but produce results when they exercise their functions in association with good and bad types of Mind; when they associate with good type of Mind we get good result on the one hand and when they associate with bad type of Mind we get bad result. In the ethical sense all of them are Unmoral.

Immoral Mental Factors

There are fourteen types of Mental Factors which are regarded as Immoral. They are immoral in the sense that bad and defile types of mental Factors lie at their roots and, they are Dullness, Impudance, Racklessness, Distraction, Greed, Error, Conceit, Hate, Envy, Selfishness, Worry, Sloth, Torpor and Doubt.[12]

All the fouteen types of mental Factors produce bad results and they also deal with unwholesome actions hence, they are Immoral Mental Factors. Every action in one way or other yields results, the results may be good or bad. When we get good results we call them Moral on the one hand and on the other hand when they produce bad results we call them Immoral. As for example, transparent water may be turned into green, red and the like when we mix respective colour with it. The case is same with the nature of Mind and also with the function of Mental Factors.

Dullness

In the *Sutta-Piṭaka* the Pāli term *moha* has been described as ignorance because, it covers the real nature of the thought-object and makes obstacle in the arising of Mind connected with fair and good idea. The only element that can dispel the darkness of the ignorance is knowledge. From the point of view of moral action ignorance has two aspects namely, positive aspect and negative aspect. In short, absence of light is dark and the absence of knowledge is ignorance.

Impudance

Bad actions performed by body, mind and speech are called impudance. The shamelessness and hatelessness are connected with this type of Mental Factor.

Racklessness

Indifferent attitude of Mind towards the concommitant of sinful deed is nothing but Recklessness.

Distraction

When Mind is disturbed to a great extent by defile element and as a result when it withdraws itself from the concentrated thought-object it is regarded as distraction. Here Mind remains in a restless condition.

Greed

The nature of greed is that which compels Mind to accept bad factors as its thought-object. Greed as Mental Factor attracts Mind to unholy thought-object and in this way it induces one to perform bad actions through body, speech and mind. Greed is mostly responsible for endless sufferings of human beings, so we call it bad or immoral Mental Factor. In the *Sutta-Piṭaka* Mental Factor greed has been described as craving.

The worth mentioning fact here is that, greed as Mental Factor has a good aspect also. From this point of view greed may be regarded as the remote cause of a moral action. By the term greed we mean here desire, as for example, greed for attaining or entering into Transcendental realm. Here, the term greed plays the role of an ethical good. But the point of controversy is that by the term greed we always mean its bad aspect.

Error

In other word type of Mental Factor may be regarded as wrong view. Ignorance covers the true nature of thought-object, greed makes it attractive, and finally Mental Factor *error* or *wrong view* accepts it as its object of thought. There is a close relation between

greed and error. The only Mental Factor like *right view* can dispel the element of *wrong view* from the field of mental activity.

Conceit

The tendency of Mental Factor like conceit is to present itself as superior to others. In other word this Mental Factor has been regarded as pride.[13] It is found that generally Mind rooted in greed is connected with conceit together with wrong view.

Again, the function of wrong view is to accept five hindrances as permanent, happy, good and the like. Its manifestation is found in an individual in the form of '*I*'. The sense of *I-ness* is the result of conceit.

Hate

Lack of the sense of appreciation is nothing but envy which always is engaged in criticising other's activities whatever sort it may be good or bad.

Selfishness

This type of Mental Factor is connected with the idea that, the wealth which has been acquired by me is mine, no body is allowed to enjoy it, this kind of sensation makes the man selfish.

Worry

The task had not yet been done what could have been done earlier is the element of thought which help to grow within a disbalance state of Mind; and this is called worry.

Sloth and Torpor

The functions of Mental Factor like Sloth and Torpor are that one is connected with thought, another with thought-element. The function of both the factors is to arrest thought process.

Doubt

It is a kind of Mental Factor which plays an important role in the acquisition of knowledge of course, it is also a condition of

knowledge. This Mental Factor is compared to the pendulam of a clock which never rests on a particular thought-object.

Of fourteen types of Immoral Mental Factors four are present in all the four types of Mind associated with Dullness, Impudance, Racklessness and Distraction. Mental Factors like Greed, Error and Conceit arise in the types of Mind rooted in greed. And the types of Mind belonging to Mental Factors like Hate, Envy, Selfishness and Worry are rooted in hate. Sloth and Torpor always arise in the both types of mind rooted in hate and in greed respectively. Mental Factor Doubt is lone and it is again considered to be the adjunct to ignorance.

So fourteen types of Immoral Mental Factors of which a detailed discussion has been made above may be grouped as follow:

(a) Dullness, Impudance, Racklessness and Distraction are placed under Universal Immoral, *(b)* Greed, Error and Conceit are closely connected with the types of Mind rooted in greed, *(c)* Hate, Envy, Selfishness and Worry are the types of Mind rooted in hate, *(d)* Sloth and Torpor are connected with the types of Mind rooted in both greed and hate. So they are called Immoral Particulars and *(e)* Doubt is connected with Mind rooted in ignorance, it is lone and at the same time fundamental.

Good Mental Factors

The nature and the character of the good types of Mental Factors are that they shine by themselves. And their presence is common to all. These Mental Factors are nineteen in all such as Faith, Mindfulness, Prudance, Discretion, Disinterestedness, Amity, Balance of Mind, Calmness of Mental Factors, Calmness of Mind, Buoyance of Mental Factors, Buoyance of Mind, Plaincy of Mental Factors, Plaincy of Mind, Fitness of work of Mental Factors, Fitness of work of Mind, Proficiency of Mental Factors, Proficiency of Mind, Rectitude of Mental Factors, Rectitude of Mind.[14]

Faith

The faith is the type of Mental Factor without proper guidance of which Mind cannot be placed in the right thought process. Faith can help us to cross the stream of the world. And it is a kind of indirect knowledge grounded on reason. It is not blind at all as it seems to

be. Faith according to Buddha is an essential factor in the cultivation of good habits.

Mindfulness

It is that kind of Mental Factor by which one can develop the good thought-habit and at the same time it prevents the ill-thought from coming in. The recollection of bad deeds is not Mindfulness in the true sense of the term, rather Mindfulness is that which brings the reminiscences of the good deeds into the centre of thought process. This type of Mental Factor always adheres to the bright side of Mind.

The celebrated scholar Śāntidevaghoṣa in *Bodhicaryāvatāra* observes that, just as a diseased person is disqualified for all actions so a mind deviod of mindfulness is unfit for all good deeds.[15]

Again, as regards the function of Mental Factor Mindfulness it has been stated that, it is nothing but the state of Mind resting on alertness. At this state Mind becomes very watchful, here again Mind acts as guard. 'A Mind devoid of watchfulness is like a broken jug which can contain nothing due to its leakage.[16]

Prudance

This type of Mental Factor arises in Mind as the result of disrespect for the bad action performed by body and by mind. The self-respect is the other name for Prudance. This type of Mental Factor has the commanding tendency over oneself. At this mental state it has become for vice to get entry into the realm of mind.

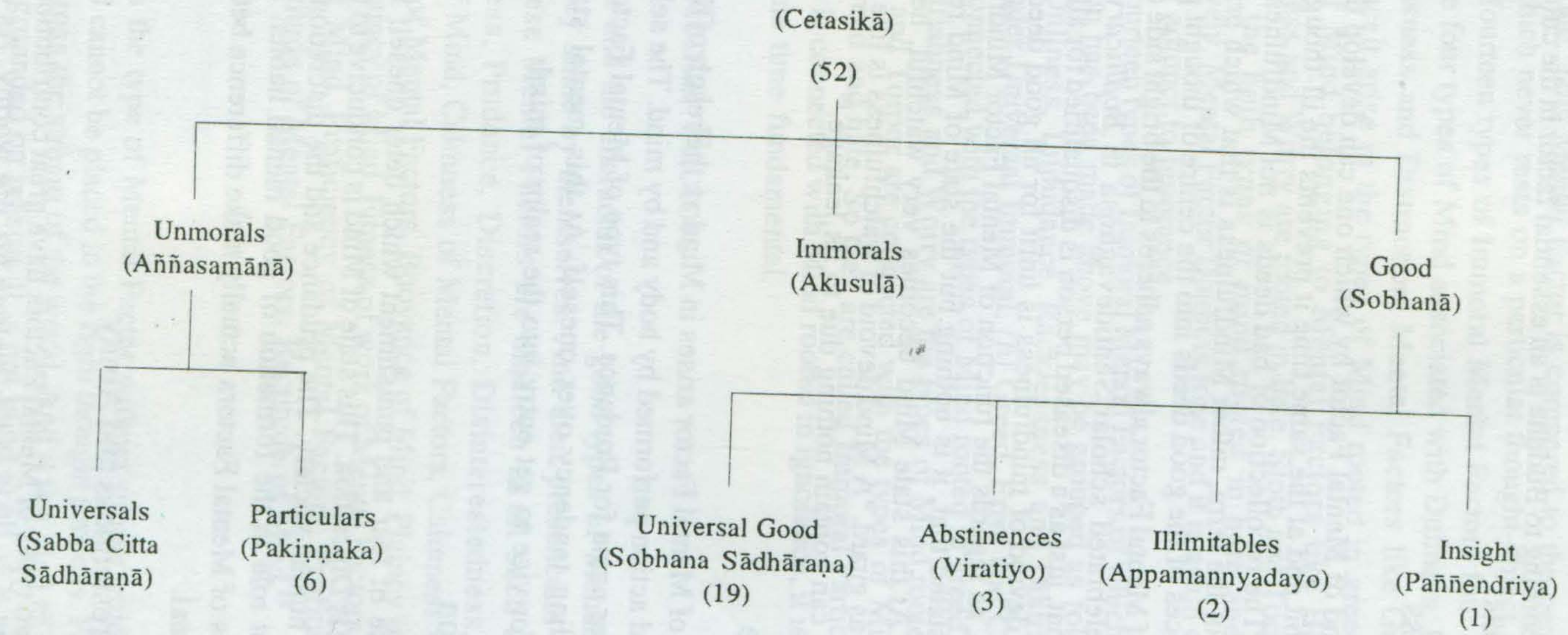
Discretion

The sense of fear and punishment which deter oneself to commit sinful act is Discretion. This state of Mind is conducive to the growth of better human society. The prudance and the discretion both play important role in the formation of good mental habits. And these two types of Mental Factors actually make difference between man and animal.

Disinterestedness and Amity

These two types of Mental Factors have great contributions to one's life when he is engaged in making his life worthy. As opposed to

Table 6: Types of Mental Factors



Mental Factors like greed and hate, the cultivation of these two types of thought elements purify mind.

Balance of Mind

On the one hand there is Mind and on the other there are Mental Factors and between these two the balance is needed in order to maintain equality. As it keeps balance between the two so its nature is neutral.

Calmness of Mental Factors and that of Mind

Both in Mind and in Mental Factors the calmness has been measured by certain degree; if it is low in degree Mind does not incline to perform bad deed again, when it is high in degree Mind do perform good deed.

Buoyancy of Mental Factors and that of Mind

Instantaneous change both in Mental Factors and in Mind enables one to stick to a definite thought-object for long time, as a result a long gap naturally exists between both the effect and attainment of Mind.

Plaincy of Mental Factors and that of Mind

The Pāli term *muditā* indicates to mean tenderness of both factors and that of Mind. If the intensity of tenderness becomes low then the thought-process also becomes feeble and *vice-versa*.

Fitness of Work of Mental Factors and that of Mind

Fitness here means the fitness to perform action. Fit and unfit are the two relative terms, two cannot be in operation in the same Mind at a time; if one is active another sinks into the state of inactiveness and *vice-versa*.

Proficiency of Mental Factors and that of Mind

Other name for proficiency is skill. A peculiar approach has been made here in respect of the function of both Mental Factors and also types of Mind. This may be called a negative approach. If

proficiency or skill is insufficient the function of mental factor will yield result not to the satisfaction of mind on the one hand and if the skill or proficiency is sufficient the function of Mental Factor will produce result to the full satisfaction of Mind on the other.

Rectitude of Mental Factors and that of Mind

Other name for Rectitude is simplicity. If negative aspect of this kind of Mental Factors and that of Mind becomes prominent, it is hard to achieve good result from the function of both Mental Factors and Mind, and the result will be otherwise if the positive aspect of Mind do function.

The nineteen types of good Mental Factors are common to all and they are also present in every one of the fifty-nine types of good types of Mind. We find the types of good-Mind in all and every types of the realm of experience; in the *Kāmaloka* they are twenty-four, in the *Rūpaloka* they are fifteen, in the the *Arūpaloka* they are twelve and in the *Lokuttara* they are eight. All of them are collectively known as Universal Good Mental Factors.

Types of Mental Factors belonging to Abstinences

True sense of the term Abstinences are not so much as psychological than ethical. The ethical import is more prominent here than that of Psychological significance. Any how these types of Mental factors have played important role in the formation of blissful life. They have two broad aspects; positive and negative aspects. Abstinences are nothing but the negative sermons of the Master, and also they are ethical imperatives. They are three such as Right Speech, Right Action and Right Livelihood.[17]

Right Speech

It is that kind of the Mental Factor which induces Mind to refrain from the practice of false speaking, rude speaking, crude-speaking and over-speaking. Similarly, the opposite to the four mentioned are to be practised with earstness and which according to Buddhism is the Right Speech.

Right Action

It is that kind of Mental Factor which helps Mind to refrain from the killing of creatures, accepting objects not given and socially unapproved sexual habits. Similarly, the practice of opposite to three mentioned is the Right Action.

Right Livelihood

It is that type of Mental Factor which deter Mind to refrain from false livelihood. By false livelihood we understand livelihood by means of slaughtering, selling liquor, meat and the like; and these types of commerce are not approved by the code of Buddhist ethics. In Buddhism four types of commerce are forbidden.[18]

Types of Mental Factors Belonging to Illimitables

The Illimitables are also good Mental Factors. Mental Factors are arranged in such an order that in every stage of development of Mind their nature and the character become more and more clear. Mental Factors such as Pity and Appreciation[19] are certainly endowed with transcendental qualities.

Pity

It is such kind of Mental Factor which expresses its quality by way of showing sympathy for the suffering people. Mind when it has been endowed with this kind of Mental Factor becomes unhappy in perceiving the helpless condition of the suffering people. And at the sight of sufferings Mental Factor like Pity occurs in Mind. Mental Factor Pity persists in Mind so long as it finds no other way to free people from suffering helplessly.

The important fact we are to note here is that, conceit tighten the bridle of 'I' whereas Pity loses it, so cultivation of Pity turns man to tender hearted. This is supposed to be the most important Mental Factor which springs from within by the development of compassion.

Appreciation

This type of Mental Factor always finds its expression by way of admiring the wealth, health, fame, good-luck and the like achieved by others. This type of Mind aims at to destroy the elements of Envy from the heart. In the Early Buddhist literature this Mental Factor *i.e.*, Envy has been symbolised by a dragon on the one hand and Appreciation by a deity on the other.

These two Mental Factors play very important role in the formation of Good-Mind. The object of Pity is *suffering* and that of Appreciation is *wealth*.

Types of Mental Factors Belonging to Insight

Insight

It is purely a psychological term which means intuition, immediate apprehension. Still the idea contains in the Pāli term is not clear. It is that which unveils the true nature of the object of thought and thereby helps to acquire true knowledge of the object. In this sense it is perfect knowledge. And again, it has the capacity to destroy ignorance. We call it Insight.[20]

Knowledge comes to us through sense-organs and sense-organs are nothing but windows; but Insight is not window in the empirical sense of the term.

In this connection further notes regarding the nature of Insight may be added. Intuitive knowledge belongs to both types of the world—empirical and transcendental; hence this is a kind of perfect knowledge.

The Mental Factors are fifty-two altogether, and according to their respective character they perform their functions in association with Mind appears to them in different modes and in different realms of experience from time to time.

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Chapter Eight

Combinations of Mental Factors: *Sampayogonaya*

By Combination we mean conjunction of Mental Factors with different types of Mind. We know the existence of Mind and also the existence of Mental Factors but still what we need most is the combination of the two. Indeed, combinations are necessary for the reason that through the process of combination the various activities of Mind are best expressed.

The character of Mental Factor is that it can bring about changes in the character of Mind. In short, a particular Mental Factor generally acts on Mind and, by doing so it projects a new character to it.

The combinations of Mental Factors reveal the different types of action of Mind and also the various types of functions of Mind in different types of the realm of experience. The nature of the thought is that without being combined with any object it cannot come into being as fact. Indeed, not only its being but also its becoming entirely depends on the types of combinations of Mental Factors.

In the previous chapter we have explained all the types of Mental Factors in detail. The extensive analysis of Mental Factors will of course, reveal the nature of the realms of Mind. The nature of Mind is that it cannot by itself appear in any types of the realm of experience. The activities of Mind can only be perceived through the functions of the different types of Mental Factors.

There are eighty-nine types of Mind belonging to four classes of realm namely, the realm of senses or *kāmaloka*, the realm of Form of *rūpaloka*, the realm of Fornlessness or *arūpaloka*, and the Transcendental realm or *lokuttara*. The function of the different types of Mind in the different types of the realms have been mentioned in the Chapter Three.

Mental Factors are fifty-two of which an elaborate discussion has been made in the foregoing Chapters.

The Pāli terms may have different senses. The sense of the Pāli term *sampayoga* may welll be expressed by the English word 'application', 'combination', 'association', 'conjunction', 'modification' and the like. The terms *Mind* and *Mental Factor* and their co-existence, is not possible without a relation between them. In fact, the combination is the other name for relation. The same type of Mental Factor joins same type of Mind. As for example, the type of Immoral Mental Factors always modify Immoral types of Mind and so on and so forth.

In the sphere of mental activity heterogeneous conjunction is not possible; because the same type of Mental Factor is supposed to modify or join the same type of Mind. This is the remarkable character of Mental Factor and that of Mind too.

Mental Factors are fifty-two and they are classified according to their respective charcter into four classes such as Universals, Particulars, Immoral and Good.[1] And their distributions among the four classes of experience are arranged as seven belonging to the first category, six to the second category, fourteen to the third and twenty-five to the fourth category. The types of the Good Mental Factors have again been divided into three sub-classes namely, Abstinences, Illimitables and Insight.

Combinations of the Universal Mental Factors

The Universal Mental Factors[2] are Contact, Feeling, Perception, Volition, Rapt-attention, Psychic-life and Mental activity. These are common to all, they are present in each and every type of Mind. These seven Mental Factors are nothing but the necessary conditions of all the eighty-nine types of Mind.

Combinations of Particular Mental Factors

The Pāli term *pakiṇṇaka* means scatter, they are scattered over here and there. In other word they have not the quality to join all and any type of Mind. They are as follows:

Initial application of Mind, Sustained application of Mind, Deciding, Effort, Joy, desire-to-do. The character of these six types of Mental Factors have been explained in the Chapter Seven.

Initial Application of Mind

This type of Mental Factor joins forty-four types of Mind expecting two-five-fold sense-impressions experienced in the realm of senses or *kāmaloka*; and again, this type of mental Factor joins eleven types of Mind connected with first stage of meditation; so this particular type of Mental Factor modify fifty-five types of Mind.

Sustained Application of Mind

This type of Mental Factor joins all types of Mind mentioned in connection with Initial application of Mind and in addition to that eleven types of Mind connected with second stage of meditation. This type of Mental Factor joins sixty-six types of Mind.

Deciding

This type of Mental Factor joins all types of Mind excepting two-five-fold sense-door impressions and that of one connected with Doubt. This type of Mental Factor joins seventy-eight types of Mind.

Effort

This type of Mental Factor modify all types of Mind excepting one turning to impressions at five-sense doors, two-five-fold sense door impressions, two Recipient and three Investigating types of Mind. This type of Mental Factor joins seventy-three types of Mind.

Joy

This type of Mental Factor modifies all the types of Mind excepting Mind accompanied by grief and hedonic indifference, and that of touch and again, Mind connected with fourth stage of meditation. This type of Mental Factor joins fifty-one types of Mind.

Desire-to-do

This type of Mental Factor modifies all types of Mind excepting eighteen types of Immoral-Mind and that of two types of Mind rooted in ignorance. This type of Mental Factor joins sixty-nine types of Mind.

Combinations of Immoral Types of Mental Factors

The nature of Mental Factors and that of Mind is that, Factors join the types of Mind belonging to the same class or the group. In

other word Immoral types of Mental Factors modify Immoral types of Mind. The Immoral types of Mental Factors are fourteen. They are as follows:

Dullness, Impudence, Recklessness, Distraction, Greed, Error, Conceit, Hate, Envy, Selfishness, Worry, Sloth, Torpor and Doubt.

Dullness, Impudence, Recklessness and Distraction

The nature of all the four types of Mental Factors have elaborately been dealt with in the Chapter Seven. As they are Immoral by nature so they are to modify twelve types of Mind experienced in the realm of senses or *kāmaloka*. They are present in all Immoral types of Mind, hence they are regarded as 'Universal Immoral Mental Factors'.

Greed, Error and Conceit

All the three types of Mental Factors go to modify the same class or classes of Mind. As a result we get similar types of Mind in the realm of experience. Mental Factor greed joins eight types of Mind rooted in Greed, the Error joins four types of Mind connected with Error and Conceit joins four types of Mind disassociated from error.

Hate, Envy, Selfishness and Worry

These four types of Mental Factors join two types of Mind rooted in hate.

Sloth and Torpor

These two types of Mental factors modify five types of volitional-Mind.

Doubt

This type of Mental Factor modifies the types of Mind cojoined with doubt.

An elaborate discussion has already been made of the fourteen types of Immoral Mental Factors in the previous Chapter.

Combinations of Good Types of Mental Factor

During the elaborate discussion or the analysis of Mental Factors in Chapter Seven we have found that the Good types of Mental Factors are nineteen and again under this group there are three sub-classes of Mind namely, Abstinences, Illimitables and Insight. So altogether they are twenty-five. The nineteen types of Mental

Factors are Faith, Mindfulness, Prudance, Discretion, Disinterestedness, Amity, Balance of Mind, Calmness of Mental Factors, Calmness of Mind, Buoyancy of Mental Factors, Buoyancy of Mind, Plaincy of Mental Factors, Plaincy of Mind, Fitness of work of Mental Factors, Proficiency of Mental Factors, Proficiency of Mind, Rectitude of Mental Factors and Rectitude of Mind.

The nineteen types of Good Mental Factors modify fifty-nine types of good types of Mind. They are present in each and every type of Good-Mind.

The three Abstinences are Right Speech, Right Action, and Right Livelihood. These three types of Mental Factors modify all the different types of Mind experienced in the transcendental realm. But it is not out of the place to mention here that, these types of Mental Factors join Mind experienced in the realm of senses or *kāmaloka*. The important fact we are to note here is that, these types of Mental Factors join each of the Mind separately.

Two Illimitables namely, Pity and Appreciation modify eight types of Mind belonging to Moral group eight types of Mind belonging to Inoperative group and twelve types of Mind connected with first, second, third and fourth stages of meditation. These types of Mental Factors join each type of Mind separately.

Insight

This type of Mental Factor joins twelve types of Mind experienced in the realm of sense or *kāmaloka*; and fifteen types of Mind connected with meditation experienced in the realm of Formlessness or *arūpaloka* and, that of twenty types of Mind experienced in the Transcendental realm or *lokuttara*. In all, these types of Mental Factor join forty-seven types of Mind.

In the above discussions we have endeavoured to explain how the fifty-two types of Mental Factors join all the eighty-nine types of Mind. The only tasks of Mental Factors is to purify Mind through various types of mental activities.

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Chapter Nine

Classes of Mind in Synthesis: *Cetasika Sangahanaya*

The Mental Factors may now be discussed from the point of view of their two essential character. In some cases particular types of Mental Factors regularly arise in some particular types of Mind and again, in other cases another particular types of Mental Factors arise in another particular types of Mind irregularly. The important fact we are to note here is that, what we mean to say irregular and regular some scholars describe them as *accidental* and *essential*.

In the Buddhist Psychology we find the mention of two Pāli terms such as *aniyatayogi* and *niyatayogi*.[1] Let us now discuss meaning of the two terms respectively. Of course, the nature of the former is that it is not always found to be present in some particular types of Mind. *Aniyatayogi* Mental Factors are irregular adjuncts of Mind. They are Envy, Selfishness and Worry.[2] In fact, they happen to be present in Mind which are connected with *aversion*. But the important fact to be noted here is that, these types of Mental Factors do not occur simultaneously. Similar is the case with the three types of Abstinences, two types of Illimitables, Sloth and Torpor. So the irregular Mental Factors are eleven.

On the contrary, remaining fourty-one types of Mental Factors are regular adjuncts of Mind; and in the same types of Mind they are sure to arise. In other word they will be regarded as fixed.

Regarding the three types of Abstinences, the nature and also the character of which have been elaborately dealt with in Chapter Seven. The three Mental Factor collectively known as Abstinences do not occur in the Resultant types of Mind[3] experienced in the realm of senses or *kāmaloka* because, evil elements, *i.e., akusala*

hetus exist in this realm at least for some time. Again, they do not occur in the Inoperative types of Mind[4] for the same reason. In the realm of Form or *Rūpaloka* they also do not occur because, these types of mind generally belong to the *Arahants*. Mind belonging to the *Arahants* by nature do not require moral practice. Moral practice is generally meant for the types of Mind that roam about in the realm of senses or *kāmaloka*. The same principle may be applicable to the types of Mind belonging to the realm of Formlessness or *Arūpaloka*.

Two types of Mental Factors belonging to Illimitables[5] also do not arise in the types of Mind belonging to the Transcendental realm, it is so because, nothing but *nibbāna* is the thought-object of these types of Mind.[6] The important fact we are to note here is that, from this one may not assume that the types of Mind belonging to this realm are devoid of those two noble character, really this is not the case, but the idea is that they do not join Path-Mind and Ultimate (or Fruit) Mind too. Further, they do not arise in the types of Mind which are engaged in the fifth stage of meditation experienced in the realm of Formlessness; these two types of Mental Factors are connected with indifference.[7] Only the eight types of Inoperative-Mind belonging to the realm of Formlessness join them, because out of *Pity* and *Appreciation* they throw light of compassion on all beings.

Before we enter into the discussion on the synthesis of Mental Factors we are to make ourselves acquainted with some particular types of Mental factors which have particular characteristics. Now we shall discuss about the nature and the process in which Mind and Mental Factors do function in their respective field of experience.

As it has been mentioned already that though three types of Mental Factors such as Envy, Selfishness and Worry arise in Mind rooted in hate yet their objects are not same, but different. Mental Factor 'Envy' arises at the sight of others wealth and Mental Factor 'Worry' arises for the done and also for the undone bad and meritorious deeds performed by Mind acordingly.

When three types of Mental Factors known as Abstinences occur in the eight types of Moral-Mind a peculiar kind of thought process we find to take place therein. As against three types of Abstinences there are three types of Good Mental Factors such as Right View, Right Action and Right Livelihood are likely to spring into respective Mind.

As regards the functions of Pity and Appreciation they are different in character. Mental Factor Pity arises under the condition that its object is the sufferings of other, and that of Appreciation is the wealth of others. As regards the nature and the function of Sloth and Torpor when Mind becomes defile and inactive then these two types of Mental Factors become visible.

In the Transcendental realm we find there are altogether eight types of Mind consisting of five stages of meditation or *jhānas*. In this realm of experience thirty-six types of Mental Factors join any one of the eight types of Mind.[8]

Synthesis in the Transcendental Realm

Let us now discuss in detail the analysis of thirty-six types of Mental Factors which enter into combination in any one of the eight types of Mind belonging to the Transcendental realm, at the first stage of meditation or *jhāna*. Seven Universals and six Particulars make the group 'Unmoral' and they are thirteen in number. Again, nineteen types of Moral-Mental Factors and three Abstinences and one Insight make the group 'Good' Mental Factors. Now our task has become rather easy to show how other types of Mental Factors join at the first, at the second, at the third, at the fourth and at the fifth stage of meditation or *jhāna*. At the first stage of meditation all the five types of Mental Factors are present, and at the second stage of meditation Sustained application, at the third Sustained application along with Joy, at the fourth Sustained application, Joy and Happiness and at the fifth all the Factors connected with first stage of meditation or *jhāna* except Mental Factor hedonic indifference are present. So the total number of Mental Factor enter into combination with the five-stages of meditation or *jhāna* may be expressed as thirty-six types of Mental Factors belong to the first stage of meditation or *jhāna*, thirty-five types of Mental Factors belong to the second stage of meditation or *jhāna*, thirty-four types of Mental Factors belong to the third stage of meditation or *jhāna*, thirty-three types of Mental Factors belong to the fourth stage of meditation or *jhāna*, and thirty-two types of Mental Factors belong to the fifth stage of meditation or *jhāna*. So in the Transcendental realm eight types of Mind arise in combination with five stages of meditation or *jhāna*. Thus, their total number becomes forty.

The detailed analysis of the types of Mental Factors belonging to different classes and groups have been made clear in the Chapter Seven with the help of the Table No. VI.

Synthesis in the Realm of Form and Formlessness

Types of Sublime Mind: In the sublime state of Mind thirteen 'unmoral' and twenty-two 'Good' mental Factors excepting three Abstinences arise. An important fact we are to note here is that, Mental Factor Pity and Appreciation enter into combination separately from each other.

The first three types of Mind at the first stage of meditation *jhāna* belonging to the Moral, Resultant and Inoperative group respectively experienced in the realm of Form or *Rūpaloka* enter into combination with the thirteen types of unmoral Mental Factors along with the twenty-three types of Good Mental Factors excepting three types of Mind belonging to Abstinences. And these Mental Factors are thirty-five in all.

Following the same thought process at the second stage of meditation except Initial application all other mental Factors join Mind. At the third stage of meditation or *jhāna* all other Mental Factors remain same except Initial application and Sustained application are excluded. At the fourth stage of meditation Initial application, Sustained application and Joy are excluded. At the fifth stage of meditation Mental Factors like Initial application, Sustained application, Joy are excluded but hedonic indifference is included in the thought-process.

Altogether in the twenty-seven types of Mind experienced in both the realm of Form and Formlessness five group of Mental Factors join according to five stages of meditation or *jhāna*.

But the most remarkable feature we are to note here is that, in all these types of Mind Mental Factors like Pity and Appreciation belonging to Illimitables do not arise.

Synthesis in the Realm of Senses

Good Types of Mind—Good types of Mind belonging to the realm of senses or *kāmaloka* are twenty-four and they all are grouped into three classes : *(a)* Moral or *kusala (b)* Resultant or *vipāka (c)* Inoperative or *kriyā*. It has been mentioned earlier that each group

consists of eight types of Mind. And in the following manner Mental Factors enter into combination with the respective types of Mind.

(a) Moral Types of Mind

(i) Thirteen types of Unmoral Mental Factors together with twenty-five good types of Mental Factors, thirty-eight in all enter into combination with any one of the first two types of Mind.

(ii) Thirty-seven types of Mental Factors enter into combination with the second two types of Mind belonging to the same group. Mental Factor 'Insight' do not join the two types of Mind just we have mentioned.

(iii) Thirty-seven types of Mental Factors enter into combination with the third two types of Mind in which Mental Factor like Insight is included and at the same time mental Factor Joy is excluded.

(iv) Thirty-six types of Mental Factors enter into combination with the fourth types of Mind. In these states of Mind Mental Factors like Insight and Joy do not join them.

(b) Resultant Types of Mind

(i) In all the eight types of the Resultant types of Mind two Illimitables and three Abstinences do not enter into combination. So the total number of Mental Factors enter into combination is thirty-three. And these thirty-three types of Mental Factors enter into combination with the first two types of Mind.

(ii) Thirty-two types of Mental Factors enter into combination with the second two types of Mind. Mental Factor Insight do not join them.

(iii) Thirty-two types of Mental Factors enter into combination with the third two types of Mind. The Mental Factor like Insight joins them while Joy does not.

(iv) Thirty-one types of the Mental Factors enter into combination with the fourth two types of Mind. The Mental Factors Insight and Joy do not join them.

(c) Inoperative Type of Mind

At the very outset it is worthwhile to mention that in all the types of the Inoperative-Mind three types of Mental Factors belonging to Abstinences are always absent. So in these groups of Mind altogether thirty-five types of Mental Factors enter into combination.

(i) Thirty-four types of Mental Factors enter into combination with first two types of Mind.

(ii) Again, thirty-four types of Mental Factors enter into combination with the second two types of Mind. The only Mental Factor Insight does not join them.

(iii) Thirty-four types of Mental Factors enter into combination with the third two types of Mind. The Mental Factor Insight does and joy does not join them.

(iv) Thirty-three types of Mental Factors enter into combination with the fourth two types of Mind. Mental Factors, like Insight and joy do not join them.

Immoral Types of Non-Volitional Mind

As it has already been mentioned in Chapter Two that there are twelve types of Mind belonging to the realm of senses or *kāmaloka*. Their synthesis are as the following:

(a) Thirteen Unmoral & Universal Immoral

(i) Thirteen 'Unmoral'[9] four 'Universal Immoral'[10] *i.e.*, Dullness, Impudance, Racklessness, Distraction together with Greed and Error—These nineteen types of Mental Factors enter into combination with the first type of Non-volitional Mind rooted in greed.

(ii) Again, seventeen types of Mental Factors mentioned above together with Greed and Conceit—These nineteen types of Mental Factors enter into combination with the second type of Non-volitional Mind.

(iii) Seventeen types of the Mental Factors together with Greed and Error and excluding Joy—These eighteen types of Mental Factors enter into combination with the third type of Non-volitional Mind.

(iv) Seventeen types of the Mental Factors together with Greed and Conceit and excluding Joy—These eighteen types of Mental Factors enter into combination with the fourth type of Non-Volitional Mind.

(v) Seventeen types of the Mental Factors together with Hate, Envy, Selfishness, Worry and excluding Joy—These twenty types of Mental Factors enter into combination with fifth types of Non-volitional Mind rooted in hate. The important fact we are to remember here is that Envy, Selfishness and Worry enter into combination separately.

(b) Immoral Types of Volitional Mind

What we have found in Non-volitional Mind the thought process will also be same with the case of five types of Volitional-Mind. Only two types of Mental Factors namely, Sloth and Torpor will be added to the list of seventeen types of Mental Factors mentioned in connection with Non-volitional Mind.

(c) Immoral Types of Mind Rooted in Ignorance

Excluding two Mental Factors namely, Desire-to-do and Joy from the thirteen Unmoral types of Mental Factors together with four 'Universal Immoral' Mental Factors—These fifteen types of Mental Factors enter into combination with Mind associated with Distraction.

Similarly, excluding the types of Mental Factors like Deciding and including doubt—These fifteen types of Mental Factors enter into combination with Mind associated with Doubt.

Synthesis of the Types of Unmoral-Mind

As it has already been mentioned in the Chapter Two that, there are eighteen types of Unmoral-Mind divided into two groups namely, Resultant and Inoperative.

(i) Twelve types of Mental Factors belonging to Unmoral group excepting Desire-to-do enter into combination with Mind associated with aesthetic pleasure.

(ii) Eleven types of Mental Factors excluding Mental Factors namely, Desire-to-do and Joy enter into combination with Mind associated with mind-door impressions.

(iii) In the similar manner eleven types of Mental Factors belonging to Unmoral group excluding two types of Mental Factors namely, Desire-to-do and Effort enter into combination with Mind associated with Investigation.

(iv) Ten types of Mental Factors belonging to Unmoral group excepting three Mental Factors namely, Desire-to-do, Joy and Effort enter into combination with Mind turning to five-sense-door empressions; two kinds of Investigating types of Mind join them.

(v) Seven types of Mental Factors belonging to Universal enter into combination with the types of Mind assocaiated with two-fold-five sense-door impressions. Six types of Mind belonging to *particulars* do not join them.

In the Early Buddhist Psychology we ave found eighty-nine or one hundred twenty-one types of Mind and fifty-two types of Mental Factors. In the above discussions we have endeavoured to analyse the function of Mind when it comes in contact with the types of Mental Factors in different realms of experience.

References

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3. *Ibid.*, (Kusala).
4. *Ibid.*, p. 12. (Kriyā).
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6. Mahathera, Narada, *A Manual of Abhidhamma*, p. 131.
7. Mutsuddi, Birendralal. *Abhidharmatha-Saṅgaha*, p. 8.
8. Anuruddha. *Abhidhammattha-Saṅgaha*, p. 54 (Good Mental Factors out of 25 excluding 2 Illimitables = 36).
9. 7 universal + 6 particulars = 13 unmoral.
10. Moha, Ahiri, Anottappa, Uddhacca.

Chapter Ten

Conclusion

Comparative Study of the Buddhist and the Western Views of Mind and Mental Factors

In the Present book we have endeavoured to supply the readers with the critical study and analysis of Mind and Mental Factors as found in the Early Buddhist Psycho-ethical texts. The texts of course, deal with the materials which are arranged in a scholastic method and in a specific and a systematic way.[1]

In this chapter we will deal with the comparative study of the Buddhist and the Western views of Mind and Mental Factors. A short history of Mind as found in the Western Psychology will enable us to understand the nature and the character of Mind in general.

In early days most of the psychological discussions were made from the philosophical point of view, Psychology had not yet been treated as a separate subject of study; rather the study of Mind was regarded as the branch of philosophy. Only at the end of the nineteenth century the study of mental phenomena came to be regarded as separate subject.

The presidential address delivered by Charles S. Myers at the centenary meeting in London of the British Association for the Advancement of Science perhaps marks the birth of the study of Mind as a separate subject.

In his address he observed 'psychology was specially recognised by this Association as a separate science in the year 1913 when for the first time it was constituted a sub-section under psychology, which had itself been established as an independent section (distinct from Biology) in 1893. This sub-section of

psychology continued to function as such at the successive meetings of the Association held in the year 1915, 1916, 1919 and 1920 when it was accorded the rank of a section'.[2]

In Buddhism the germ of the psychic elements were found present from its very birth. During the intense meditation under Bo-tree at Bodhgaya prince Siddhartha gained a kind of divine insight which enables him to perceive through mental-perception both his and at the same time others past births.

Siddhartha for a long time tried to discover truth in the world outside but he failed. At last by adopting a new method of enquiry he found truth within. His method was indeed, an analytical method, which explained Mind and Factors of Mind. This method ushered a new era into existence in the field of psychology. So basically entire Buddhist philosophy is nothing but the footnotes of Mind.

Special significance of the Buddhist Psychology can explicitly be brought into light by comparing and contrasting it with the Western views of psychology. The Western Psychology has reached the present state of development through the contributions made by many great philosophers.

Psychology as a subject has been the great concern for the Western scholars for a long time; on the contrary not psychology as a separate subject but psychology as the mental phenomena has captured the attention of the Buddhist scholars from the beginning of its conception. Mind is an non-empirical entity; it has definite object to function with. In the field of the western psychology sundry problems arise in regard to a complete definition of Mind.

The view point of the Buddhist Psychology and that of the Western psychology is that former describes how Mind functions and the later deals with the form and the contents of Mind.

We find in the psychological study of Aristotle that, he defines psychology as the subject of 'living organism'. The idea of Mind lies with the definition of Mind. In the study of the Buddhist Psychology Mind occupies whole of organic-life.

In the Buddhist Psychology discussion about mental phenomena begins with the definition of Mind. But in the Western psychology as in the case of Aristotle (384-322 BC) we find that the discussion begins with the history of Mind. In the western psychology Mind has been defined as the science of life.[3] Aristotle's famous book *De anima* marks the starting point of Psychology in the west. In

fact, the method he adopted for explaining the phenomena of life is objective.

On psychological discussions Aristotle states : 'the study of the soul must belong to the science of nature. It would be better not to say that the soul is energy etc., but the man. The case of Mind is different, Mind is impossible. Soul is the essence of natural body and it is characterized by life which is self-nutrition and growth.[4]

On the other hand Rene Descartes' (1596-1659 AD) holds the view that, psychology is the science of Mind; and in his opinion the essence of Mind is consciousness.[5] According to Plato (2428/2427-347 BC) soul is the disembodied mind. In the later period of its development psychology becomes the science of mental states and process. In fact, Jhon B. Watson (1878-1958 AD) the professor of the Chicago University claims that Mind is the essence of behaviour.

In enumerating his idea about Mind Jhon B. Watson observes before beginning our study of Behaviourism or behaviouristic psychology it will be worth our while a few minute to look at the advent of behaviourism in 1912 and that till flourished. Behaviourism has not yet by any means replaced the older psychology called Introspective psychology. Possible that the easiest way to bring out the contrast between the old psychology and the new is to say that all schools of psychology accept that of behaviourism claims that consciousness is the subject matter of psychology. Behaviourism on the contrary, holds that psychology is the behaviour or activities of the human being. Behaviourism claims that consciousness is neither definable concept, that it is merely another word for the 'soul' of more times.[6]

In the early history of Greek Philosophy the concept of mind in one or other way dominates the different branches of knowledge. Socrates (469-399 BC) first brought out the idea not of knowledge but of Mind in its full significance, that he first studied the whole circle of human interest as affected by Mind.[7]

The above revelation of the nature of Mind may be expressed in the way that, Mind first lost its soul, then life, and at last it has been reduced to bundle of sensations.

All these stages of the development have been dealt with elaborately in the Buddhist Psychology. Here, the starting point of discussion is Mind, and its gradual development is the history of Mind. To define Mind Buddhist scholars remarks that *Mind thinks*

or *cittaṃ cinteti*. Thinking is the essence of Mind. The similar proposition we find in the philosophy of Descartes who in his first principle states 'cogito, ergo sum' *i.e.*, I think, therefore I am.[8] The early Pāli commentators describe Mind as the 'stream of consciousness'. Sometimes Mind has been defined as 'thought'. And the process of thought is the process through which Mind functions.

In the history of the pre-Buddhistic Indian Philosophy Mind has been defined in the following manner.

Pippalada holds the view that, the state of Mind is consciousness of nothing but itself. This state of consciousness we get at the time when dream is just over, Mind at this state is blank, such a thought-free and blissful state of the Mind is called pure cognition i.e., *Vijñānātmā*.[9] And again, in the philosophy of *Parameṣṭhin* Mind has been placed in the higher order of the universe it is intelligence or consciousness.[10] In the later period we find Mind is to be regarded as *brahma, divine*.[11]

Buddhist scholars are of the opinion that ethics is closely related to psychology; it is so because what we find in ethics is nothing but the manifestation of mental activities. According to the Buddhist scholars all the psychological maxims must be judged by the ethical norm. Thus, Mental Factors like motive, desire, intention and the like come under the discussion of psychology while in the western psychology they are the subjects to deal with by the science of human conduct.

It has been mentioned on several occasions that the Buddhist Psychology is closely related to Buddhist ethics; it has wider scope and greater connotation than western psychology. In the Buddhist Psychology there are as many as fifty-two types of Mental Factors while in the western psychology we do not find so many types of Mental Factors or elements or adjuncts.

In the Buddhist Psychology Mind has been regarded as consciousness in the broader sense of the term. In the western psychology Mind is also being considered as consciousness; consciousness means consciousness of something.[12] But difference lies in the fact that, the divisions of consciousness made by the Buddhist scholars are very distinct. In the western psychology Mind as we have seen is divided into conscious and sub-conscious states. Sigmund Freud brings the notion of 'unconscious' in the realm of Mind.[13] It has already been mentioned that in the Buddhist

Psychology Mind has been divided into four classes. They are peripherical, sub-peripherical, subliminal and supraliminal.[14]

According to the Buddhist scholars the necessary ground for conscious life consists of two states-subliminal and supraliminal.

Mind is nothing but the stream of consciousness. The stream is of course, incessantly flowing from up to the down. At the state of hierarchy the function of Mind is so subtle that deep attention is needed to apprehend its nature and operations. Three moments or *khaṇas* make Mind perceptible, in comparison with the western psychology the *khaṇas* are neither moments nor instants nor atoms, still they are in the process of Mind.

The notion of the supraliminal consciousness is a grand contribution from the Buddhist scholars to the annals of psychology; this sort of consciousness is not found in the western psychology. The consciousness which joins the two existence, the past and the present is a noble contribution from the Buddhist scholars to the history of psychology in general.

In the Buddhist Psychology Mind or consciousness has been defined, the types of Mind have been analysed and classified from the ethical point of view. All the mental factors have been enumerated.[15] Every mental phenomenon has been examined and also explained from both psychological and ethical point of view. Through different processes thinking object gradually turns into *nothing*. Introduction of *nothingness* in the sphere of mental phenomena is no doubt a new concept in psychology. This concept has brought subjective and objective trend in psychology.

In explaining the concept of Mind and also the functions of Mind in many cases scholars of both the schools of psychology, *i.e.*, the Buddhist and the western scholars have used some English words for the Pāli terms, though they are not in most cases able to carry exact or original meaning. They are at best be treated as 'working terms'.

For example, *anger* according to some modern psychologists is an emotion. Let us now see how the Buddhist psychologists long ago tried to locate the element of anger in consciousness through a process or a method characteristically of their own, which modern psychologists called introspection.[16]

Two terms 'stream' and 'introspection' are riddled with contradiction. The Buddhist psychologists have ready answer to this objection. The example of a mango tree is sufficient to prove

that, though consciousness is an ever flowing stream still it can maintain its identity among momentary changes. The same idea was brought into the field of psychology by Heraclitus[17] (535-475 BC), the great Greek Philosopher. He said that, a man cannot bathe twice in the same river. But the Buddhist psychologist had gone still further to say that among momentary changes identity of things persist all along.

There is another mental factor which appears common for western and Buddhist psychologists. But on critical analysis this is found different in character if not in function. For example, let us take mental factor *feeling* or *vedanā*. In the western psychology by feeling we mean subjective state of mind.[18] It is purely *affective* as feeling of pleasure and pain.[19] But the Pāli term *vedanā* is quite different in meaning though we have used the word *feeling* for *vedanā*. It means 'reaction bodily or mental' on contact or impression.[20] In the western psychology it accompanies pleasure, pain but in the Buddhist psychology in addition to two mentioned it accompanies 'neutral' feeling a hedonic aspect and which is surely ethical.

The Pāli term *saññā* has been translated into English as *sense-perception* but in the Buddhist Psychology it carries a different meaning. The term *saññā* in the *Sutta-Piṭaka* is explained as 'relatively simple form of intellection or cognition' which consists in the discernment, recognition, assimilation of sensation, so on and so forth.[21]

Again, another interesting mental phenomenon in the Buddhist psychology is *mind-door* consciousness. Perhaps, the consciousness turning to *mind-door* impression is unique in psychology. The process and the function of the *mind-door* impression in the arising of thought process has been discussed in Chapter Four.

The *mind-door* is fixed to sense-door, it is so because, the very nature of the *mind-door* is to flow down to sense-door. As water always flows down so is the case with *mind-door* consciousness.[22]

We have just mentioned few terms to explain the nature and the character of the Buddhist Psychology which differs from the western psychology at least in application if not in principle.

According to western scholars Mind is a stream of consciousness,[23] the Buddhist scholars also think that life is nothing but a flow of thought. So the study of Mind said Asanga[24] (350) is a separate science. If the object of psychology is to study Mind

then there is no difference in both the schools of psychology. The only difference that lies is the difference in interpretations of mental properties or factors.

Psychological discussions in Buddhism are generally based on ethics and in analysing and explaining the ethical maxims we need to dip into the realm of consciousness. Psychological analysis helps us to explain the ethical actions or activities performed by the subject concerned which according to the Buddha are confined to sensuous universe. Buddhism holds that the mental activities are not only confined to this empirical world but also they have functions in the Transcendental realm. In the Transcendental realm activities of Mind are completely free from ethical directive; in this realm all the activities of Mind are purely psychological. The objects of consciousness we generally find in this realm are surely not determined by the ethical code or conduct of the sensuous-realm; ethical factors have hither been transformed into psychological ones. So the way to the development of consciousness according to Buddha, is nothing but the way from ethical maxims to psychological principles. This we never find in the western psychology; therefore, it may be presumed that a Buddhist Psychology is out and out the psychology in its true sense of the term.

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ISBN: 817211282-3